MEMOIR OF

George Henry Sumner, D.D.

BISHOP OF GUILDFORD

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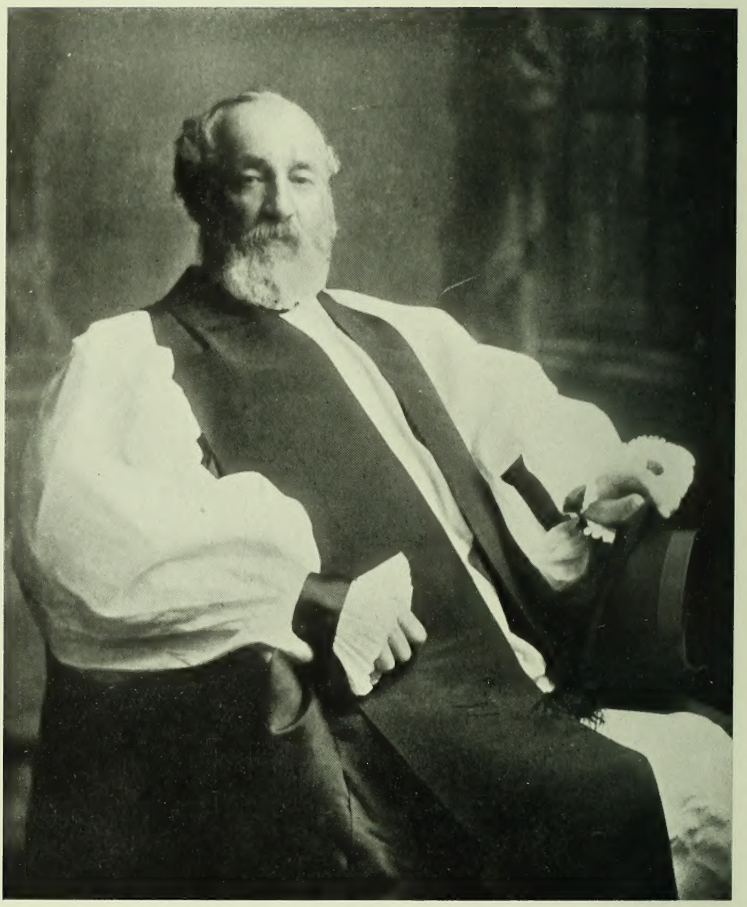

The Bishop of Guildford.

MEMOIR

OF

GEORGE HENRY SUMNER, D.D.

BISHOP OF GUILDFORD.

Published for his Friends by special request.

Mary Elizabeth (Heywood) Sumner

WINCHESTER:

WARREN & SON, Ltd., Printers and Publishers, 85, High Street.

1910.

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PREFACE.

It has been desired by many friends that some recollections of Bishop Sumner should be drawn up and published as soon as possible, so that those who loved him and admired his active and devoted life should be able to realise, in some degree, the amount of work he was able to accomplish during the long years God gave to him in this world.

I have gathered up the following details to the best of my ability, and although fully conscious of many shortcomings, I feel sure of the forbearing criticism of our friends.

They will realise both the consolation and honour I have felt in drawing up records of a life so infinitely dear to me, and also the pathos of it in the perpetual realisation of parting from one whose tender and unselfish love crowned my heart and life with neverfailing peace and joy.

I have been greatly helped in compiling this memoir by friends who appreciated and loved the Bishop, and I also feel much indebted to those whose words written in the public press I have ventured to make use of.

MARY E. SUMNER.

The Close, Winchester,
May, 1910.

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BISHOP SUMNER :—

	DATE
Born	1824
Went to Eton	1836
Went to Balliol	1842
Took his Degree	1845
Ordained, Curate of Crawley	1847
Rector of Old Alresford	1851
Elected Proctor in Convocation for the Archdeaconry of Winchester	1866
Honorary Canon of Winchester Cathedral	1873
Archdeacon of Winchester	1885
Canon of Winchester Cathedral	1885
Resigned Old Alresford	1885
Elected Prolocutor in Convocation	1886
Suffragan Bishop of Guildford	1888
Resigned the above owing to Ill-health	1894
Better Health subsequently enabled him to resume work as Suffragan Bishop, which he continued till 1904	
Resigned the Office of Prolocutor	1899
Resigned the Office of Archdeacon	1901
Resigned the Canonry of Winchester	1907
Resigned the title of Suffragan Bishop of Guildford	1909
Died	Dec. 11th, 1909

CHAPTER I.

Early Life.

The Right Rev. George Henry Sumner, D.D., formerly Bishop of Guildford, came from a family which has long rendered distinguished service to the Church of England. His great-grandfather was John Sumner, Head Master of Eton, Canon of Windsor, and Provost of King's. His grandfather was Vicar of Kenilworth and Stoneleigh, Warwickshire, while his grandmother was a daughter of John Bird, Esq.

On her side the Bishop was descended from the Wilberforces. John Bird married Judith, a daughter of William Wilberforce, whose nephew, William, became the celebrated slave trade protagonist. William Wilberforce and Bishop Sumner's grandmother were therefore first cousins, and it is a remarkable fact that the late Bishop's father, Charles Richard Sumner, Bishop of Winchester, was succeeded in the Bishopric of Winchester by his second cousin, Samuel Wilberforce, Bishop of Oxford.

Though the genealogical table has considerably widened the kinship, the families of Sumner and Wilberforce have left a mark upon the Church, which time will scarcely efface. Bishop Sumner's uncle was Bishop of Chester for twenty years, and in 1848 he was appointed Archbishop of Canterbury, which office he held until his death in 1862.

The Bishop's mother (Mrs. Sumner) was Mdlle. Maunoir, eldest daughter of Mons. Maunoir, a distinguished professor in the College of Geneva, and George Sumner was born on July 3rd, 1824, at a time when the family had only just recovered from a period of great anxiety. His father had been offered and had accepted the newly created Bishopric of Jamaica, but King George IV refused to allow him to go, and had only sanctioned the offer as a test to see whether in practice he would act up to the principles he professed.

At that time George Sumner's father was Chaplain to King George at Windsor, and he and his family occupied a house opposite Windsor Park gate. It was in the chapel attached to Cumberland Lodge that he officiated Sunday after Sunday to a rustic congregation. He had also a room in Carlton House, London, where he performed his duties as Librarian to the King. These must have been very interesting to him as a literary man, for almost all new books of any merit were sent to the King through the librarian's hands, and I have often heard the Bishop of Winchester refer to the intense excitement he felt in cutting the pages of Walter Scott's novels and reading them some weeks before they were issued to the public.

As Librarian he was also much interested in 1822 in making a careful examination of a number of books which were returned from Elba after Napoleon's death. A library had been sent out from England to Napoleon during his stay at Elba, and on his death these books were returned. By the King's desire Mr. Sumner looked through all the volumes, and selected those in which Napoleon had made any annotations. Some of the books were very much marked,—"Ossian" seemed to have been an especial favourite with him,—and in one of the volumes there was a parallel drawn between himself and Alexander the Great, written in a small scratchy handwriting on foolscap paper.

The Bishop's father was not long at Windsor as Chaplain and Librarian to the King. When George Sumner was two years old his father was promoted to the See of Llandaff and the Deanery of St. Paul's, and the family removed to Llansanfraed, where the new Bishop had taken a house ; but a year later, on the death of Bishop Tomline, he was translated to Winchester.

George Sumner's childhood was spent at Farnham Castle, and his recollections of early days there were vivid and interesting. He certainly learnt from the example of his father habits of early rising, punctuality, order, diligence and devotion to episcopal duties. It was a home in which ministerial responsibility was fulfilled and work for God was the daily aim. Thus his interest in the Winchester Diocese must have commenced in boyhood. His father, who was called the last of the "Prince Bishops" of Winchester, was an extremely fine looking man, tall and dignified, and gifted with a remarkable charm of manner, his courtesy, kindness, and sympathy rendering him very popular as a ruler.

During the period that he reigned over the See, his youngest son, the future Bishop of Guildford, learnt many of the lessons which episcopacy teaches, and which stood him in good stead in later years.

School and College Days and Ordination.

In 1836 George Sumner was sent to Eton, where he remained for six years, working well and taking his part actively in games.

As an Eton boy he was a "dry Bob" and a good cricketer, being twelfth man. It was a disappointment to him when, after all, his services were not needed at the Eton and Harrow Match.

He was a member of "Pop," and acted as secretary to this debating society for some years. It was a great interest to him, and the debates were, at times, highly exciting. On one occasion he described the energetic speech of the future Lord Campbell—who became extremely vehement over his subject—and in a sudden climax of his peroration he leant forward and burst forth with an explosive, "Gentlemen! Gentlemen!" The two candles just beneath him—being the only lights in the room—were blown out, one by his first shouted "Gentlemen!" and the other by his second breathless appeal to the audience, who were thus left in total darkness. They were convulsed with laughter and cheered vociferously.

He was a member of the Eton Swimming School, of which the Rev. G. A. Selwyn, afterwards Bishop of Lichfield, was the treasurer. His tutor was Mr. Coleridge, "one of those men whom all boys love and trust at first sight." His handsome kindly face, his pleasant smile and hearty laugh, were outward evidences of a character at once strong and gentle, earnest and good humoured. Certainly he won the heart of his pupil, George Sumner,—and the feeling seemed to be reciprocal, because Mr. Coleridge asked for the boy's portrait when they parted instead of the "leaving money" usually given.

This portrait was painted by the artist George Richmond, and was, together with other portraits of favourite pupils, to be presented according to Mr. Coleridge's "Will" to the boy's "nearest female relation"; but when Mr. Coleridge discovered that the law considered a mother or sister to be the "nearest female relation," the wife being only a relation by marriage, he altered this arrangement, and sent the portraits to the wife (if his pupil was married) during his lifetime. George Sumner's wife therefore became the happy possessor of this excellent portrait. His

George Henry Sumner, 1842.

(Richmond).

intimacy with Mr. Coleridge and Dr. Hawtrey was kept up for many years.

Before he left Eton he was Captain of the Oppidans, and the picture of him by Richmond was taken at that time. His recollection of the last of the Eton Montems in 1841 was a very pleasant one; he was then a "corporal" with two "polemen" as attendants.

When he left Eton he had such a magnificent collection of leaving books "from his sincere friends" that a library was begun for him, and the memory of those friends was not forgotten. The handsomely bound books had a special place of honour given them among the library books in his home and reminded him of Eton days, of which he always spoke enthusiastically, and he looked back upon his years there with the greatest delight.

It was during George Sumner's second year at Eton that the Coronation of Queen Victoria took place in 1838. His father, the Bishop of Winchester, as Prelate of the Order of the Garter, was called upon to take part in the Coronation Service on June 28th. It was the second royal crowning which he had witnessed. On the occasion of that of their Majesties, King William and Queen Adelaide, on September 8th, 1831, the Bishop had supported the Queen with the Archbishop of Armagh (Beresford) on the other side. On the present occasion he carried a large quarto Bible with massive gold clasps, on which Queen Victoria took the oaths, the Bible, according to custom, becoming subsequently the property of the Bishop and an heirloom in his family. In the procession up the Abbey the Bishop of Winchester immediately preceded the Queen with the Bishop of Bangor (Bethell) on his right bearing the Patina, and the Bishop of Lincoln (Kaye) on his left bearing the Chalice.

In his letter to Mrs. Sumner (who was nursing a sick daughter at Chester) he describes the state of excitement which existed in London at the time. Samuel Wilberforce, the future Bishop of Oxford, and his family were then staying with the Bishop at Winchester House. In this letter he says :—

"Anything like the confusion and excitement in which London is cannot be easily imagined. The illuminations are to be general. We shall have a good view of the fireworks in the park from the top of the house, for going out at night in a carriage will be absolutely out of the question. Samuel Wilberforce has succeeded in getting a ticket for some part of the Abbey, to which John and Robert, (two elder sons of the Bishop of Winchester,) are going. I am just setting off for the Coronation."

George Sumner came up from Eton for this great event to Winchester House, and all Etonians had of course a holiday in honour of it. He does not mention whether he also found a seat in Westminster Abbey for the Service, but as he was only fourteen at the time, it was most likely that he was considered too young to be specially provided with one, anyhow the day was always well remembered by himself and his brothers.

From Eton George Sumner went, in 1842, to Balliol College, Oxford, where he took his B.A. degree. After leaving Oxford he went abroad, and spent a winter in Rome, where he met his future wife, Miss Mary Heywood, youngest daughter of Mr. Heywood, of Hope End, in Herefordshire, who, with Mrs. Heywood and their eldest daughter, were the centre, during that winter, of a delightful society life in Rome. Mr. Sumner's cousin, Mrs. Wilson, daughter of the Archbishop of Canterbury, who was staying there for the winter, warned him not to fall in love with either of these sisters, because Miss Heywood was just engaged to her cousin, the eldest son

of Sir Benjamin Heywood, Bart., and the other sister was only seventeen, and much too young to think of marrying. This advice was given after a party at her house. But events proved that he disregarded the warning. After the winter at Rome he travelled through Sicily with Mr. Ridley and other friends before returning to England.

He was ordained Deacon in 1847 by the Bishop of Oxford, possibly owing to his father's illness at that time, and he became Curate at Crawley to the Rev. Philip Jacob (Chaplain to the Bishop of Winchester), and remained with him for two years, during which time he endeared himself greatly to the people of the parish. In the following year Mr. Sumner was ordained Priest by his father, and appointed a Chaplain to his uncle, the Archbishop of Canterbury, by that uncle's express desire.

CHAPTER II.

Marriage.

In 1848 Mr. Sumner married Miss Mary Heywood, second daughter of Mr. Heywood, of Hope End, Herefordshire.

An old Hereford paper describes the events of the wedding day in glowing and amusing terms:—

"This beautiful place, Hope End, the seat of Thomas Heywood, Esq., has been the scene of extensive and sumptuous hospitalities in honour of the marriage of Miss Mary Heywood to the Rev. George Sumner, son of the Bishop of Winchester.

"It is impossible to imagine a fairer scene than that which met our view on approaching Hope End on the morning of July 26th. Those who know the beauties of the place will readily conceive how well it lent itself to the decorative accessories usual on such occasions. On the rocks above the house could be seen gay banners and streamers, producing a charming effect. At the farther extremity of the lawn, a beautiful triumphal arch with flags was erected before the plantation on the slopes, the vista terminating in the ridges of the Herefordshire Beacon.

"At 9.30 a large company of people assembled with a band before the dining room and drawing room windows, and serenaded the party assembled in the house. At 10.30 the carriages arrived in rapid succession to take the bridal party, sixty in number, to the Parish Church of Colwall.

"On arriving at the Church, fresh signs of rejoicing could be noticed. A huge flag floated from the Church tower, and the pathway to the Church door was spanned by a succession of beautiful arches of evergreen decorated with sprays, bunches, and wreaths of flowers. On either side of the walks, the children of the Colwall, Coddington, and Wellington Heath Schools were

ranged to receive their youthful benefactress, and the way in which they strewed their "flowerets sweet" in the path of the bride was too marked to escape especial notice.

"The marriage ceremony was performed by the Bishop of Winchester, Prelate of the Order of the Garter. His Lordship was received by the Rector and Churchwardens of the Parish with their staves of office, and by them conducted to the Church, which was crowded with friends of all ranks and degrees. The Church was most beautifully decorated in all parts by the Rector's family in honour of the occasion, and out of their friendly feeling for their Hope End neighbours, Mr. and Mrs. Heywood; and it was so thronged that there was hardly room for all who were not relations or invited friends.

"The interest of the spectators reached its climax when the young and lovely bride was conducted by her father to the steps of the altar, followed by her six youthful compeers, clad in white, Miss Sumner, two Miss Heywoods, Miss Anstruther, Miss Foster, Miss Barton, who wore the emblem of a white lily. The bride's dress was more than commonly beautiful—we have never seen tasteful simplicity and richness of "fioriture" more happily mated. Observed of all observers, she came vested all in white:—

'Pure as her mind
Her face was veiled
Yet to my fancied sight
Love, sweetness, goodness
In her person shined
So clear as in no face with more delight.'—*Milton*.

"The handsome bridegroom was eagerly awaiting his bride, and together they knelt at the altar rails and plighted their troth to one another while the Lord Bishop of Winchester read the service with touching earnestness and solemnity. When it was ended, the happy pair returned to the mansion escorted by increased troups of friends and neighbours. The bells struck up a merry peal, and the assembled crowds poured forth their warm and cordial greeting as the procession moved homewards.

"Precisely at one o'clock, an elegant chariot and four grey horses, with postillions wearing white favours, drove up to the Hall, in which a large party was assembled. Amidst the hearty cheering of the tenantry and children of the school, and the warm valedictions of their numerous friends and relatives, the youthful

and happy pair started for Letton Court, near Hereford, where they were to spend some part of the honeymoon. At 2 o'clock a sumptuous déjeuner was served for the assembled guests. The following are the names of some of the sixty guests of the host and hostess:—Sir Benjamin and Lady Heywood, The Bishop of Winchester and Mrs. Sumner, Sir Ralph and Lady Anstruther, Mrs. Barton, Colonel Taylor, Mr. and Mrs. Percival Heywood, Captain Orme (3rd dragoons), T. Heywood, jun. esq. (6th Carabiniers), Mr. and Miss Hopton, Mr. and Mrs. Blisset, Mr. and Mrs. Ridley, Mr. and Mrs. John Sumner and Mr. and Mrs. Charles Sumner, Mr. Oliver and Mr. Edward Heywood, Mr. Money Kyrle, Miss Lechmere, Mr. and Mrs. Gibson, Canon Jacob and Mr. Berkeley Stanhope, etc., etc.

"The health of the bride and bridegroom, and 'long life to them' was followed by other toasts in honour of the members of both families, united by this auspicious alliance.

"In the course of the afternoon, more than 600 people partook of the lavish hospitality provided by Mr. and Mrs. Heywood for their tenants and labourers with their wives and children from Wellington Heath, Munsley, Coddington, Bosbury, and Colwall. Games and amusements of varied kinds were provided after the repast in a large field near the Upper Lodge, and were cheered by the strains of the excellent band. The younger portion of the Home party exerted themselves with great good humour to keep up the pleasures of the day, and their kindnesses to the happy groups were noticed in terms of merited eulogy.

"In concluding our report, we must say that we never recollect to have witnessed more cordiality and neighbourly warmth on any previous occasion, each person of every degree in the large concourse of visitors vying with his fellows in evincing every mark of respect and regard for the family at the Hall, and for the youthful and happy pair. A more touching and more animated scene could not be imagined than the parting hour, when, accompanied by the benedictions of their relatives, and greeted with the heartfelt cheers of their neighbours, they left the paternal home.

"Felices ter et amplius quos irrupta tenet copula."

As everyone who knows the latè Bishop and Mrs. Sumner is aware, the union turned out to be a most perfect

and ideal one, and has been one long period of unalloyed happiness.

After their marriage, and the honeymoon ended, Mr. and Mrs. Sumner went to live at Crawley Rectory, where Mr. Sumner had been curate to Canon Jacob. He completed his two years in that office, and then, on the death of Mrs. Sumner, the dearly beloved wife of the Bishop of Winchester, and mother to Mr. Sumner, the young couple went to live at Farnham Castle with the Bishop and his only unmarried daughter, Emily, and Mr. Sumner became domestic Chaplain to his father. The loss of Mrs. Sumner was deeply felt by her husband and children, for she was greatly beloved and admired, and she won all hearts by the charm of her manner and the sincerity of her character.

There never could have been a more united family than the Sumners, and it was remarkable that the sons and daughters-in-law who entered into the home life at Farnham Castle, were each one treated as part of the family quite as much as the real sons and daughters. The Bishop and Mrs. Sumner never allowed the word "in law" to be mentioned. They were always, in writing or speaking, called by them "son" or "daughter," and the spirit of love and union shone out gloriously at the castle.

The following words were written by Mr. Sumner concerning his dear mother, in the life of his father published in 1876:—

"It is not for me to say much of one so near and dear to me, but I must be permitted to bear my testimony to the fact that my mother's character was a very beautiful one. Her loss was proportionately felt. With mental qualities of the highest order, and social powers which greatly attracted all those with whom she came in contact, she consecrated all to the service of her heavenly Master. Retaining to the last the warmth and fervour which she imported from her foreign home, she had made herself

the friend and counsellor of many a troubled soul. She was a true mother in Israel, and throughout her married life a helpmeet, both in domestic and public life, to the husband whom she dearly loved. My father was greatly touched by the expressions of sympathy which poured in upon him from all sides."

The Clergy of the Diocese in their address of sympathy to the Bishop, of which the following is an extract, alluded to Mrs. Sumner in these words after expressing their—

"Deep condolence upon the recent affliction which has deprived your Lordship of the most exemplary companion, your family of a most affectionate parent, and the Diocese at large of a most faithful promoter of peace and charity, and all of which is lovely and of good report. With very many of us the expression of personal kindnesses is not wanting to enhance the sympathy which we feel in your Lordship's present grief. But our thoughts are arrested by the remembrance of higher services on the part of her, who was truly a helpmeet amidst your ministerial anxieties and cares, as well as in the conduct of that courteous and liberal hospitality unceasingly exercised under your Lordship's roof: and whether we reflect on our incidental occasions of intercourse with you on matters of professional duty, or on the more formal assembling of your clergy for conference on sacred things, or on the statedly recurring ordination of fresh candidates for the work of the ministry, we are reminded throughout of manifold instances of her labour in the Lord, whose loss we deplore, and of the Christian influence which she deemed it her privilege and joy to exercise towards all alike."

The address was signed by 684 clergy.

The following letter, written to his son's wife, who was unable to be at Farnham Castle at the time of Mrs. Sumner's death, will show the spirit in which he received the blow:—

"Farnham Castle,
"Sept. 3rd, 1849.

"Dearest Mary,—I send you back George, the messenger of heavy tidings to you, and yet we must pray to be enabled to forget our selfishness, which would have kept her here. For the loss is to us—to her the gain! George will give you details of the

Farnham Castle,

The Bishop's Early Home.

whole; indeed I could not write them. This is the only line I have yet written to anyone, but I could not let him go without carrying with him some little token of tender affection for you, now to be doubled, if possible, as you must look in future to me alone for the concentrated love of your too lately acquired new parents.

"Ever, my dearest Mary, your most affectionate father,

"C. WINTON."

This quotation from a friend's letter is interesting :—

"I suppose there never was more entire union and affection, more peace and harmony than grew up in that family, from the pattern of that Christian father and mother.

"St. Paul says, 'That if a man know not how to rule his own house, how shall he take care of the Church of God?' and that a bishop 'must be one that ruleth well his own house, having his children in subjection with all gravity.'

"The Bishop acted up to the Apostolic precept, for his home rule was almost as perfect as it could be, and well did Mrs. Sumner work with him by her loving, holy influence. The golden thread of principle, the fear and love of God, was woven into the Farnham daily life, and made it very attractive to all who shared in it."

The following letter from the Bishop of Winchester, written after two months absence from home, on the death of Mrs. Sumner, is dated from Farnham, November 14th, 1849 :—

". . . I returned hither on Friday last, for the first time to my home, now void. My children (George and Mary are with me, and will remain, to the great comfort of Emily and myself) are to me everything that children can be, and more than this; but they neither can, nor expect to be able, to make me forget that in every room there is one wanting who is associated with every thought in all places—and here especially.

"It is quite wonderful to myself how strong is the undercurrent of this association, and how unconsciously it is connected in my mind with every subject on which I talk or think."

The Bishop was shut up in such loneliness of heart as only those can know who have suffered a like affliction.

He seemed absolutely unable to talk of his grief, and we could only soothe his sorrow and shew our sympathy by watchful attentions. We could never get him to speak of Mrs. Sumner, but he grew more tender and loving in manner and more dependent on his children. It was after her death that we came to live at Farnham. Our little baby (the only grandchild then under his roof) was a great pleasure, and he often had her in his arms for half an hour at a time. It seemed to interest and soothe him, for he loved little children.

"After some months at Farnham Mr. Sumner accompanied his father as chaplain on one of his visits to the Channel Islands, and Mrs. Sumner went with them. It was said of him that here he not only discharged the duties of his office, but he preached and spoke for the S.P.G. and the C.M.S., and took a prominent part in the visitations to Guernsey, Jersey, Alderney, and Sark. The reports of his speeches showed that he was a fairly practised speaker, and that he marshalled his facts well and knew how to appeal to his audience."

CHAPTER III.

Parochial and Family Life.

"In 1851 the Rev. the Earl of Guildford, son of a former Bishop of Winchester, resigned the united livings of Old Alresford, New Alresford, and Medstead. On his resignation of Old Alresford and the allied livings he only retained the Mastership of St. Cross.

"The Bishop of Winchester's first act was to separate the livings of Old Alresford, New Alresford, and Medstead, and to send his youngest son, the Rev. G. H. Sumner, to take charge of the first-named Parish. Commenting on the appointment, the *Daily News* remarked that he was 'a young gentleman of very small pastoral experience, but otherwise very well fitted for a large house, a good income, and little duty.' The criticism was rather premature. If Old Alresford had hitherto been a land of lotus-eating ease, it entered upon a fresh history with the advent of the new incumbent and his wife. Neither of them were the people to sit still and do nothing. With a knowledge of something of their work, we doubt whether 'the good income' really sufficed for the claims made upon it; 'the large house' they soon turned into a centre of parochial usefulness; and as for the young Rector's 'small pastoral experience,' he had had a training which was far more valuable than the average country or town parson usually has.

"Mr. and Mrs. Sumner entered fully into the life of the village, the Rector discharging his pastoral duties with that zeal and care which he was in after years, when Archdeacon and Bishop, so anxious to press upon other incumbents.

"To give a record of all the village work which was done would be to produce a long catalogue, but among the principal organisations started were: a branch of the C.E.T.S., a Young Men's Association, Night Schools, Mothers' Meetings, Meetings for Married Men, a branch of the Girls' Friendly Society, and a Cottage Garden Society."

Mr. Sumner went evening after evening at one time to start Family Prayer in every house in the Parish where it was not held. This was, of course, by the wish or consent of the parents and householders. It was a great satisfaction to the Rector to know that this formed a habit, which was kept up in many of the Homes.

In 1878 a Village Reading Room or Parish Hall was built, and opened in January of the following year, and with that trustfulness of other people whom he knew, which was one of his delightful characteristics, he refused to have any written agreement or contract with the builder, knowing well, as he himself said, that the work would be carried out thoroughly well without it, and would not be in any way scamped. "It is much the best way to trust the workmen," he added at the opening ceremony, and that was the feeling which pervaded the whole village under his Rectorship. The room was admirably furnished, and gifts from the members of the Rector's family added largely to its comfort.

"Among other institutions promoted for the welfare of the villagers were the concerts which were got up. In

the early days of their life at Old Alresford, Mrs. Sumner was the heart and soul of these, and, being a very accomplished and trained singer, she delighted her audiences with arias from the old Italian operas, and airs from Handel's oratorios, as well as simple English ballads. In later years her place was largely taken by her daughters, who were no less accomplished, but even then Mrs. Sumner joined in duets with them.

"Much was done by the Rector and Mrs. Sumner to improve the singing at the Church, and the training of the choir was the special care of both of them. Mr. Sumner took great interest in the restoration of the Church. The plaster ceiling was taken down and the old oak roof opened out; the wooden mullions of the windows were replaced by stone, a South Transept and a Vestry were built, and a new organ erected. He bore the greater part of the expense of this work, and his Parishioners rallied round him in this as they did in everything else."

A further restoration of the Church at Old Alresford took place in 1871, with the cordial co-operation of a committee appointed by the Vestry. The Church was re-floored and re-seated with handsome oak fittings. The Vestry was entirely rebuilt. An Organ Chamber was added to the Church, the Gallery was re-floored and re-seated. Encaustic tiles were laid down in the Nave, and a Heating Apparatus was placed underground.

On Monday, April 24th, 1871, and Tuesday, April 25th, Services in connection with the re-opening of the Church were held, and the Bishop of the Diocese (the Right Rev. Samuel Wilberforce) preached. The Bishop, who arrived at the Rectory on Monday, was welcomed by merry peals from the rich-toned bells of the Church. At seven o'clock the same evening there was a Service in the Church,

mainly and specially for those who might not be able to attend the Morning Service on the following day. The Church was crowded with an earnest and attentive congregation, on whom the Bishop's eloquent and glowing words made a deep impression. His text was *Revelation* xxi, 25. "It was often observed how great was the number of men who attended Old Alresford Church, and there was evidently no exception to this fact on Monday evening. The whole Service was hearty in the extreme."

A curious incident occurred during the Bishop's address; suddenly a loud snoring was heard, which startled the Rector and shocked the whole congregation. No one knew from whence it came, for in the Gallery and throughout the Church every eye seemed fixed on the preacher.

It was soon surmised that the owls, which inhabited a space in the Tower, were the culprits. After the Service Mr. Sumner apologised for the interruption made in the discourse; but the Bishop said, "Oh! I knew at once that it was the snoring of owls." After this occurrence the birds were cleared out of the Church Tower for evermore.

"On Tuesday, the Bishop preached again to a large congregation, consisting chiefly of the neighbouring clergy and gentry, and of those who had helped in the good work of the restoration of the Church. His text was *Haggai* ii, 2. The whole Service was, as on Monday evening, most hearty. The singing was perfect, both in time and tune. We never heard a better village choir. As Bishop Wilberforce remarked afterwards, "It was worthy of the highest praise." Dr. Arnold played the voluntaries, both before and after the Service on Tuesday; but all the rest of the musical parts of the Service were accompanied by Mrs. Sumner, and sung by the ordinary choir of the Church, so that the services were strictly congregational."

The following lines were inscribed in the Old Alresford Visitors' Book by Bishop Wilberforce before he left :—

"I listened for the nightingale, but still the woods were mute,
And I wondered at their silence, for the air was still and calm ;
But as I heard sweet voices, like the throbbing of the lute,
Breathe forth their soothing melody in song and hymn and psalm,
I saw that he had fled away in an envious alarm."

The alterations and improvements in the Church were carried out with great taste. By those who knew the interior of Old Alresford Church only in its former state, the present Church would not have been recognised. Everything was new and better, and yet there was neither excessive ornamentation nor severe plainness.

"We congratulate most cordially the excellent Rector on the satisfactory completion of his labour in providing for his parishioners, so far as the interior is concerned, so commodious and beautiful a Church. About 130 guests assembled at the Rectory for luncheon at the conclusion of the Tuesday service, and since that time the ringers and choir have dined together at the Rectory in honour of the re-opening of the Church. The Rector has been cordially and ably supported in the work of improvement by T. Houghton, Esq., of Armsworth House, and T. Hulbert, Esq., and by the Rev. J. P. Nash, the respected curate of the parish. Old Alresford Church has now a beautiful interior, a good organ, a noble peal of bells, a handsome pulpit, a stained glass window, and admirable arrangements for reverent worship."

One of the most important parochial duties of clerical life, according to Mr. Sumner's opinion, was to know his parishioners personally. He was a persistent visitor in the Homes of his people, and gained their hearts in many cases by sympathy in their family joys and sorrows, so that when illness struck any of them down, their first thought was to send for him. He was a personal friend and adviser as well as their clergyman, and no doubt this heart to heart method of gaining a hold upon his parishioners

was one reason why the Church was always so full, and why they loved him. In a country parish, such intimacy between the clergyman and his people is possible, while it is almost impossible in crowded city parishes.

Mr. Sumner was a very good rider, and in early days, before his ordination, he hunted a good deal, while at Old Alresford he constantly rode off in the morning to Winchester for the various Diocesan Meetings or for his Training College work. The intervening nine miles were never allowed to be a hindrance to his carrying out Diocesan engagements, although in those early times the railway between Alresford and Winchester did not exist, and motors were unknown.

It was during these rectorial and parochial days that he took so great an interest in Sunday School work, and was exceedingly careful as to the manner in which the classes were arranged, and the clear and intelligent method of instruction given in Scripture and the Catechism. He had every week a Sunday School Teachers' meeting at the Rectory, which was most interesting and useful. Some of the school children who were thus instructed by capable teachers, are now, as elderly men and women, doing good work in their Homes and in the world. A certain number could be very specially mentioned; we refrain from giving names, but we cannot but thank God for their influence.

Allusion should also be made to the Bishop's great interest in the Bookhawking scheme throughout the Diocese. He was Honorary Secretary of this Society, which many years ago did much useful work in sending men round the villages with Bibles, Prayer Books, and good literature. It proved to be a successful method of getting religious, wholesome, and improving books and periodicals into cottage Homes.

The daily life in the Home at Old Alresford deserves a few words of special mention. "Early to rise" was one of Mr. Sumner's rules, and the day began with Family Prayer at 8 a.m., after which, on certain days in the week, he went regularly to give religious instruction at the village school, and the rest of the morning was usually spent in the study, preparing sermons, answering letters, etc.

Parish visiting occupied him in the afternoon, and then he was ready to share in any family or social doings, and many will remember the pleasant gatherings which used to take place at the Rectory, where all were welcomed, and where, (as was once said by a guest who had been staying there,) no scandal or unkind stories of other people were ever heard, and one great rule of the Homelife was that no grumblings were allowed, and Mr. Sumner's constant cheerfulness and evenness of temper made such things almost an impossibility.

The following is a quotation from a well known paper:

"Old Alresford was fruitful of many blessings. The inhabitants shared in these, but the Rectory there was destined to be the birthplace of something greater than a village organisation. We refer, of course, to the "Mothers' Union," which, though it originated in a Hampshire village, has now its ramifications in every part of the British Empire and far beyond it. The idea was Mrs. Sumner's. It was carried into effect with Mr. Sumner's help and advice, and after its initiation, the story of its expansion reads like a romance. Mr. Sumner did excellent propaganda work on its behalf, and he started and edited (after the death of Miss Yonge, who was the first editor) the Mothers' Union publication, *Mothers in Council.*

"Perhaps the success of the movement is to be found in the purity of its source. Example has been linked with precept, and that has been the strength of the appeal made to the parents of Great Britain, Ireland, and the Colonies."

"Eloquent as have been the words which have fallen from the lips of the Bishop and Mrs. Sumner in furtherance of the

cause which they had so much at heart, yet more eloquent has been the appeal of their daily life, no better example of mutual affection and perfect union of man and wife could be placed before those who have been asked to join and support the Mothers' Union."

Their three children were born between the years 1849 and 1853. The only son was born at Old Alresford, the two daughters, one at Winchester and the other at Hope End, bringing, as it is needless to say, a great additional happiness into the Homelife.

CHAPTER IV.

Social Life, Holidays, and Partings.

The Social Life was an interesting feature in Old Alresford Rectory. The clergy and their wives were ever welcomed, and many pleasant gatherings were held for Church work. A great friendship grew up between the Rector of Itchenstoke and his wife, Mr. and Mrs. Trench, and Mr. and Mrs. Sumner when first they came to Old Alresford Rectory. In many ways Mr. Trench (afterwards Archbishop of Dublin) became a great help to Mr. Sumner as one to whom he could go for advice in any ecclesiastical or parochial difficulties or perplexities.

It was through the intimacy between the two families that Mr. Trench wrote the well known poems about Harry Anstruther's death at the battle of the Alma, Sir Ralph and Lady Anstruther, the young officer's parents, being great friends of Mrs. Sumner's family. The death of this dear boy at the age of seventeen was a heartrending sorrow to his parents and to all who knew him. The letters referring to it were lent to Mr. Trench, who was greatly touched by them, and wrote "After the battle" and the "Alma" after reading them. The following are two short extracts from these poems:—

"But one an English household's pride
Dear many ways to me,
Who climbed that death-path by my side
I sought but could not see.

Last seen, what time our foremost rank
That iron tempest tore;
He touched, he scaled the rampart bank,
Seen then, and seen no more."

From "After the Battle."—ARCHBISHOP TRENCH.

"He has passed from us the loved one; but he sleeps with them that died
By the Alma, at the winning of that terrible hillside."

From the "Alma."—ARCHBISHOP TRENCH.

The Rector of Alresford, Mr. Brodie, and his wife, Lady Maria Brodie, and Mr. and Mrs. Deane, of Bighton, were also intimate and valued friends at Old Alresford Rectory, together with many other neighbouring clergy and their wives.

The Grange was a particularly interesting centre of clever people, and Lord and Lady Ashburton were very kind neighbours. Lady Ashburton held a regular *salon* of celebrities. The entertainments given enabled her guests to meet such well-known people as Lord Houghton, Thackeray, Motley, Carlyle, Kingsley, Sir Frederick Leighton, Dickens, Lord Granville, Sir Edwin Landseer, Ruskin, Mr. Brookfield, Mrs. Sartoris (Adelaide Kemble), etc. The conversation, led by Lord and Lady Ashburton, was most interesting. At dinner the custom was to suggest a subject which was taken up by the brilliant talkers present, and from all sides, one by one, clever flashes of thought and wit flowed out. Mr. Sumner was immensely interested in these discussions, and he often told the following story:—

"On one occasion the question arose as to whether it would be best to lose your *memory* or your *hope*. Thackeray instantly said, 'I would rather have the memory of a good dinner than the hope of one.' Upon which Lord Houghton remarked, 'He must be a good man indeed who would not rather lose his memory than his hope.'"

There were many other houses where the Rector of Old Alresford and his wife were welcomed—notably at Malshanger—where it was always a pleasure to stay, for Sir Wyndham and Lady Portal were an ideal host and hostess ; Rotherfield Park, where Mr. and Mrs. Scott and their family party became also fast friends of the future Bishop of Guildford and his wife ; Mr. and Lady Charlotte Portal, at Laverstoke ; Mr. and Mrs. Benson, at Langtons, whose daughter married Mr. Heywood Sumner. Bighton Wood, Worthy Park, Arlebury, and other neighbouring houses contained very pleasant friends, and Stratton was from the earliest days at Old Alresford a delightful centre to the Sumners of social life.

Holidays.

It was the habit of the Bishop of Winchester to take his holiday in making a tour either abroad, or in some distant part of Great Britain, every year about the month of August or September, and Mr. and Mrs. Sumner were nearly always his travelling companions ; they left their three young children at Hope End with their grandparents, Mr. and Mrs. Heywood, who invariably gave them a loving welcome and made them supremely happy. When they were old enough the children went with their parents in special visits and holiday expeditions.

The tours made by Mr. and Mrs. Sumner during successive years, with the Bishop, were of the greatest interest. They travelled to Switzerland one year, and another, after episcopal work in the Channel Islands, to Brittany, Normandy, and Paris for the Exhibition, then to Spain, Germany, North Italy, Scotland, and Ireland—all in consecutive years.

The foreign tours were especially interesting. Both the Bishop of Winchester and his son were excellent linguists,

keen observers, and invariably in good spirits, so that these journeys became a real pleasure to the whole party. The Bishop never took a courier when he went abroad, which in those days was considered necessary, because Mr. Sumner acted as courier, and the Bishop always had his own valet with him—a very intelligent person, who in after life became a verger in Winchester Cathedral, and gave lectures on foreign cathedrals and foreign lands to the astonishment of those who heard him. On one occasion he was showing a party round the Cathedral at Winchester, and spoke of certain peculiarities, architectural or ecclesiastical, differing in such cathedrals as Turin, Strasburg, Notre Dame (at Paris), Seville, Rheims, Florence, and Cologne. The head of the party being astonished was under the impression that he must be a travelled man of importance who had volunteered to act as cicerone for the occasion, and ventured to offer him half-a-sovereign in acknowledgment of the information he had so kindly given them ; but the verger declined it and said :—" I think you have mistaken the fee, Sir," which action redounds to his credit. He was a striking personality, very tall, and well mannered, and a most faithful, clever, and valued servant to the Bishop of Winchester, and he lived and died greatly respected.

In August, 1865, the Bishop of Winchester started for his holiday towards the extreme West of England, accompanied by Mr. and Mrs. Sumner and their three children. The party went viâ Totnes, Dartmouth, Torquay, Plymouth, Falmouth, and Truro as far as Penzance, where a stay of a week was made, in order to explore the surrounding country, including The Land's End and the Botallock Mine. Great was the surprise of those in charge of the mine to find the Bishop of Winchester determined to be one of the party to descend into its depths. This is no trifling undertaking. In the first place, the boring

at that time extended half a mile under the sea, at a depth of about 200 fathoms, and, besides this, the descent was made in a little truck which ran at considerable speed on rails down the sloping shaft in total darkness.

The party were specially equipped for the expedition in flannel suits, provided for the purpose by the proprietors. The Bishop was honoured by being dressed in one shortly before worn for the same purpose by the Prince of Wales; and, like his companions, he carried a tallow candle stuck into a piece of clay by way of a candlestick. The captain of the mine, who took the whole party down, expressed himself as amazed at the pluck and spirit of the Bishop. By Bude, Ilfracombe, and Lynton, they gradually worked their way home again, staying some little time at Orchard Leigh, Mr. Duckworth's charming place in Somersetshire.

Partings.

Mr. Sumner was greatly attached to Mr. and Mrs. Heywood, and he and his wife spent a certain part of their holiday each year with them. It was at Wellington Heath Church, built mainly by Mr. Heywood in a once neglected district, that Mr. Sumner always took special duty when staying at Hope End, and his preaching was much valued In the last visit, before Mr. Heywood died, in 1866, he remarked that his father-in-law was less occupied with literary work, which had been his special hobby through life—for he was a clever scholar, a good historian, and a great friend of Dean Trench (Archbishop of Dublin)—Lady Theresa Lewis, and other well-known literary people of that time; but, in his last days, his whole mind was set upon the future world, and he hardly opened a newspaper or secular book.

Just before he breathed his last, he turned to his devoted wife and said, "It is all through you that I die in faith and peace—God bless you—we shall soon meet again." So ended a noble life, and the saintly and beautiful companion of that life followed him in four years. After his death, Mr. Sumner was anxious to persuade her to live at Old Alresford. It was the mutual longing, both of her daughter and son-in-law, and at last she consented to do so. It was an honour to the Home, a blessing to all within its walls, and a daily joy to the three grandchildren who loved their grandmother so dearly, and who joined with their parents in crowning her life with love and cheerfulness. In the year 1870, after an illness borne with wonderful patience and sweetness, she entered into the Presence of Christ her Saviour, in the Paradise of God, leaving behind her the blessing which Godfearing, God-serving, and Godloving Parents pass on as a heritage to their children. The memory of her great love for Mr. Sumner, and the value she set upon his ministrations, was an abiding source of comfort to him and to her children. She often said, "He does so help me," and "I can never be thankful enough for his sermons." He ministered lovingly to her to the very end, which was calm, peaceful, full of hope, love, and joyful anticipation.

In October, 1869, Bishop Wilberforce was appointed to the See of Winchester as successor to Bishop Charles Richard Sumner, who resigned on account of failing health. The following letter, written by Bishop Wilberforce to Mr. Sumner, shows that the relations existing between the two Bishops were of the most intimate character:—

"I thank you with all my heart for the affectionate welcome of your letter. I feel how painful any change must be to you all, and I feel almost to hate myself for being his successor. I thank you for your promise of prayers—I never felt so much to need them. When I was first Bishop I did not know all the

difficulties before me. Now I know them, and know how they will be aggravated by following him. Your prayers, then, and your help, I welcome with extreme thankfulness.

"In the painful separation from my Diocese, it is not a little palliation to know that in the new Diocese I have some as affectionate friends as you and your dear wife."

On August 15th, 1874, Bishop Sumner entered into the rest which "remaineth for the people of God," and joined the blessed company who have fought the good fight of Faith and won. It was a sad day for all who loved him when he was laid in Hale Churchyard, by the side of his wife, followed by an immense number of mourners, children, grandchildren, and great grandchildren, together with Clergy and laity from all parts of the large Diocese over which he had ruled for so many years.

The following quotation from a letter received from Dr. Monsell gave great pleasure to Mr. Sumner:—

"Through all his illness our personal love and prayers have followed and endeavoured to sustain him . . . . . I have always loved your dear Father with a very admiring love, and if I admired him in the glow and vigour of his health, how much more when I saw him the other day, looking so grand and gentle. . . . I think he loved me, and one sentence in your letter strengthens that thought, and is most pleasant to me; certain it is he has no heart in the vast crowd of those who love him, more true or more tender than mine."

Dr. Monsell also wrote the following lines whilst waiting in the Churchyard, at Hale, on the day of the funeral.

LAST OF OUR OLD PRINCE BISHOPS, FARE THEE WELL.

We laid him in his quiet grave
With solemn pomp and heartfelt woe;
With tears gave back the gifts God gave,
We all had learnt to love him so.

And yet an under current stole
Of hidden joy through every breast;
Joy for a freed and happy soul
Gone to its everlasting rest.

A life long battle fought and won,
Jordan with all its swellings past;
The victor crown'd with God's "well done,"
The absent child gone home at last.

Fruit, richly ripe—whose sweetness here
Full many a fainting soul had found—
Gather'd where Angel-reapers cheer,
Into God's garner, safe and sound.

A goodlie tree—the grateful shade
Of whose out-spreading boughs of love
Shelter for many a heart had made,
Cut down to build God's house above.

A Father—by his children borne
On hearts and shoulders, honour'd, home;
Who, tho' their own deep loss they mourn,
Joy that his gain at length has come.

The memory of bygone years
The Hope of Christian Faith recalls;
Across the blinding mist of tears
The rainbow gleam of Promise falls.

We look into the happy land
And, thro' its ever-radiant air,
See him beside his Saviour stand,
And wish that we were with him there.

Or rather wish that thro' the days
That yet remain unnumbered, we
May so walk in his holy ways
That our last end like his may be.

For all who knew and loved him, know
Amid the sinful sons of men
How hard 'twill be, where e'er they go,
To find his like on earth again.

CHAPTER V.

Training College.

(From the Rev. Canon Martin.)

"In its early days, the Training School, as it was then called, was managed by the Diocesan Board of Education; but when, in 1860, this building was erected, the College had, under its trust deed, its own Committee of Management, the first meeting of which was held on December 31st, 1860. Of this the Bishop (then the Rev. G. H. Sumner) was a member, and he was present at its first meeting.

"I find that the Bishop was elected treasurer in June, 1862, and secretary in 1870; he had been *acting* secretary, owing to the illness of the Rev. J. Bacon, the secretary, from July, 1868; he was practically secretary from the latter date, as well as treasurer. Both these offices he resigned at the end of 1878, shortly after my appointment as Principal.

"The minutes abound in evidence of the very active interest in, and the immense amount of thought and work he gave to the College, and, on more than one occasion, when he had carried through some more than usually difficult and onerous work for it, he received the special thanks of the Committee. One such occasion was when, the College being in financial difficulties, he raised a loan from among friends of the College—a considerable sum (£300)—which, 'owing to his careful and judicious management of its finances,' was at length all repaid.

"At a meeting of the Committee on December 13th, 1878, the Bishop of Guildford (the Right Rev. John Sutton Utterton) moved a resolution, which was carried by acclamation, in which the Committee tendered 'their warmest thanks to Canon Sumner for the vigour he had shewn as secretary and treasurer for so many past years. Much of the present financial prosperity of the Training College was owing to him. The Committee very much regretted his resignation of the offices which he had served so well, but hoped that they would still have his help as an active member of their body.'

"I may mention that the Bishop's reason for resigning —as stated in the minutes—was because he thought it would be a help to the new Principal to have the secretary and treasurer living in Winchester. Mr. Marsh, of St. Michael's, succeeded him as secretary, and Mr. Haigh, of St. Maurice's, as treasurer. My own official connection with the Bishop, as regards the Training College, was—unfortunately for me—very short; but I shall never forget his kindness and consideration during the negotiations which ended in my appointment; his warm support in committee of any suggestions I made which commended themselves to his wise and experienced judgment, and his keen interest in our work at all times."

On January 14th, 1879, Canon Sumner spoke at the distribution of prizes at the Winchester Diocesan Training College, and, in the present state of the education controversy, his words will be of special interest. After giving away the prizes to the successful competitors, Canon Sumner said:—

"The presence of so many of the Committee to-day will give you some, though a faint, idea of the interest we all take in the work of the Training College. We are

convinced of the importance to the Church and nation of training up a number of young men in sound Christian principles to go forth as schoolmasters to the Diocese and the country. It is possible that many of you may be compelled to take work in Board Schools; but, even if your mouths be closed to the utterance of the distinctive Christian doctrine of our Church, yet a firm believer, who has a pure mind and sincere character, will always have a great influence. I cannot, therefore, advise you too strongly to be men of prayer, and to exemplify your belief in your lives. In the responsible sphere to which you are going, there is unbounded scope for the exercise of all practical virtues.

"How important are patience and self-control in the schoolmaster! How beneficent a cheerful, loving, and active disposition!

"In preparing these young men, the Committee have been able, in past years, to secure the services of two very successful Principals—the Rev. J. Smith and the Rev. C. Collier. From what I have seen of the Rev. H. Martin, the new Principal, I have no doubt that he will be equally successful, though I always pity Principals for losing their students just as they have become shaped to the mould. Anyhow, we give a hearty welcome to Mr. Martin, and wish him great success in his work."

Bishop Utterton bore testimony to the high value of the services rendered by Canon Sumner to the Training College. During upwards of seventeen years he had been the motive power of the Committee, and it was in a great measure owing to his exertions that the present favourable prospects of the College were due.

When Canon Sumner resigned the offices of treasurer (1862—1878) and secretary (1869—1878) of the Diocesan Training College Committee, a most gratifying presentation

took place in the Chapter-room of the Cathedral. The gift took the form of a half-length portrait of Canon Sumner, painted by a rising artist named Mr. C. Macartney.

The remarks of the Dean on this occasion were singularly apposite. He spoke of the importance of Training Colleges at the present time, in the maintenance of Church education, despite the difficulties, owing to the peculiar constitution of schools formed on the School Board system. The reply of Canon Sumner was full of feeling and grateful acknowledgment. Anything in the way of a testimonial could not be otherwise than pleasant to him, the more so as the portrait obtained the entire approval of his wife, his most loved companion of more than thirty years, and which would be beyond price should he, in God's providence, be first removed. He had now for the first time put into his hands the names of the subscribers, to whom individually he would express his thanks; and he would ask to retain those letters, the Bishop's especially, which would add to the enjoyment of the portrait in no common degree; and, after thanking the Dean for allowing himself to be the medium of the presentation, the party retired. The following is the dedication appended to the portrait:—

"To George Henry Sumner, M.A., Honorary Canon of Winchester and Rector of Old Alresford, this portrait is presented by friends of Diocesan education, in testimony of the great zeal and ability with which, for seventeen years, he discharged the duties of hon. treasurer and secretary of the Winchester Diocesan Training College for Masters."

Address to School Masters and Mistresses.

The following quotations are extracts from an address given by Canon Sumner in 1862 on "Education." He says:—

"We are now passing through a crisis in the education of this country, and it behoves us one and all to pause and

weigh well our educational theories, before propounding them for the acceptance of others. Certain it is that the attention of the country is directed in an unparalleled manner to the progress of education amongst us.

"*First.*—What is the object of education? In other words, what is the ultimate end of the schoolmaster or schoolmistress? Now, at the outset, I would observe that, by the schoolmaster, I mean the educator, not the mere instructor. What a vast difference there is between them! You may take a young Hindu and teach him reading, writing and arithmetic, together with all the "ologies"; . . . . but if you stop here, I maintain that you have not educated, but only instructed him. You have withheld from him that which is his inalienable right, and which it was in your power to have bestowed on him. You have withheld from him the knowledge of the Truth. You have withheld from him the knowledge of what life is, and what life leads to. You have withheld from him the knowledge of the One Example, and the One Help which can alone enable him to do his duty in that state of life to which it may please God to call him. No! You have not educated him. For time it may be all very well;—but eternity succeeds time, and education stretches out into the far-off eternity.

"True education affects both body and soul—both the head and the heart. The child is looked upon by the teacher as one placed in his hands to be trained for the future world as well as the present. The wax is easily moulded; the sapling is easily bent; the child's features are reproduced in the man's; and he is but a charletan who thinks that he has educated his pupil, when he merely turns him out into the world a clever, sharp boy, with no principles to guide him through life—no beacon star placed before him to warn him amidst the shoals and

rocks—no true view of this life worked into his very being, as the seed-time of the future harvest, the preparation for eternity.

"Secular education, I believe to be a contradiction in words, and an impossibility for a conscientious teacher. Your aim, I believe, should be, so to lead forward the child, so to bring into activity his innate powers, that he shall be an upright, useful member of society, and do his duty through life, both to God and man.

"And to attain this object, what means will you employ? It is impossible for me to touch upon all the points of interest opened out by such an inquiry; but there is one principle which I desire very earnestly to bring before you, which is, I think, sometimes overlooked in the actual carrying out of the didactic part of education. It is this. Your aim in all that you teach your scholars should be, not merely or mainly the imparting of knowledge, but the strengthening or education of their mental powers. Children are not bureaux with a certain number of pigeon-holes requiring to be filled. They are reasonable beings endowed by God with thinking faculties, and your aim should be so to train their minds that they may be able to apply their powers to whatever subject matter may, in after life, be brought before them.

"The second fact which seems to me to endanger the recognition of the strengthening of the scholars own powers, as the end of instruction, is the tendency that there is in the present day to make the master or the mistress, as the case may be, do everything while the scholar, comparatively speaking, does nothing. All is done for him. He is a listening, not a thinking machine. The teacher does everything for the taught. Your aim should be to exercise the mental faculties of your scholars in such a manner that they shall be able in after life to

bring reason and thought to bear upon the matters of every-day life. For this purpose the acquisition of facts is necessary, and although the facts learned may in after life be forgotten, yet they may still have served their end in the training of the mental powers.

We must not endeavour to finish the education of the children in our schools, but rather give them the power and the desire of self-education. Let your aim be to train the child for future self-training, to school the child for future self-schooling.

"I must also add a few words as to the *necessity of faith* in the means employed. There can be no greater evil than for a school teacher to doubt the powers of the tools with which he works. It makes all his labour listless, pointless, sapless. We who meet together here, as Christian men and Christian women, can lay our fingers upon promises in that Word, which we all acknowledge as true because inspired, that if we train up a child in the way he should go, when he is old he will not depart from it.

"I would urge you, then, to go about your work with a firm faith. Do not be downhearted. Trust your weapons. Believe in your success, and the battle is half gained. Work with a trusting, believing heart, never minding what the world says as to education, and your faith will bring with it its own reward.

"Only one word more. Your objects and aims are indeed high, and no blessing can follow upon your labour unless begun, continued, and ended in the strength of God. Seek for it abundantly. Seek that His Holy Spirit may guide you, may be with you day by day, enabling you with an honest heart and clear head to steer a straight course amidst your many difficulties.

"If this be the spirit in which you enter upon your labours, you have nothing to fear. Your aim is not man's praise or man's reward, but the training up of children for God's service, the bringing of the lambs of the flock into Christ's fold, and enabling them to encounter the rough breezes of after-life in His Strength.

"Go on and prosper!

"The Lord be with you in your work and bless it!"

CHAPTER VI.

Visit to the Holy Land.

In the year 1880, Canon and Mrs. Sumner, with their second daughter, started for the Holy Land, together with the Rev. Berkeley Stanhope (now the Hon. and Ven. Archdeacon Stanhope), his daughter, and a cousin and niece, Mr. and Miss Heywood. It was a charming party of intimate relations and friends, who gave themselves the agreeable title of "The Happy Seven."

It was on February 23rd that they left England for Brindisi, took the steamer *Pera* for Alexandria, and then went on to Cairo by train. Here they remained for some time, lionising the mosques, the bazaars, Heliopolis (the ancient On, where lived in olden times the Priest of On and Asenath his daughter, Joseph's wife), the Virgin's Well, where, under the widespreading branches of an old sycamore tree, tradition says that the Virgin Mary and Joseph with our Blessed Lord rested in their flight into Egypt.

Those who knew Canon Sumner will remember that he never lost an opportunity of seeing and doing everything of interest in the course of his travels. Nothing ever daunted him; difficulties were only met to be overcome, and he seemed to know neither fear or nervousness, even when some of the party could not prevent a shade of anxiety from arising. It was this determination to lose no

opportunity of seeing things of interest that made him, accompanied by his daughter, climb to the summit of the Great Pyramid of Cheops, 451 feet high, under the leadership of a picturesque Arab, Ibraham Tahoul, with four assistants, and surrounded by a flying squadron of unattached Arab helpers. Their method of propelling visitors up the pyramid leaves very little necessity for personal exertion: one man seizes one arm, another seizes another, and, whilst the traveller is being hoisted up, there comes a most surprising series of pushes from behind, his feet are planted on the exact spot aimed at, on an eminence which means one step of the pyramid, the height of a man's chest, while the volunteer helpers, clamorously demanding *backsheesh*, catch hold of the foot or arm or any other portion of the person which is not in possession of the lucky four who are engaged for the ascent. These supernumeraries, whose tongues were never silent for a moment, would give an extra hoist or push with a shout and a yell, and propel the victim upwards till he reached the summit.

Canon Sumner said that the view from the top of the pyramid was most striking. "To the south the desert stretches as far as eye can reach. It is not one monotonous level of sand, but ridges like waves of the sea, every now and then broken by a sand hill. There was not a single oasis to be seen, but in the far distance we descried a caravan winding along with an interminable string of camels. Immediately underneath us lay the Sphinx, and to the north the fertile banks of the Nile were backed by the minarets and domes of Cairo glittering in the sun."

His descent with his daughter was, if possible, more ignominious than the ascent. Two Arabs in front receive the traveller on each successive step, whilst a rope placed round his waist and held firmly by another Arab behind

lets the unfortunate sufferer down gently. It was rather giddy work, something like climbing down the outside of the dome of St. Paul's by a ladder, each step being three or four feet deep.

Canon Sumner and his daughter, after coming down the pyramid, went into the "King's Chamber," escorted by seven shouting Arabs, two carrying lighted candles. The passage is low, very dark and slippery, and you ascend fifty feet from the ground. At last a great hall is reached, out of which is a passage leading to the King's Chamber, where is the empty sarcophagus in which the bones of King Cheops are supposed to have been laid.

The next object of interest was the Sphinx, which rears its great mutilated head above the surging sand, smiling blandly, without a nose and with shattered eyes, but with the wreck of much beauty and nobleness. Five hundred yards further was the ruined temple, half covered with sand, which must have been exceedingly fine in its early days, when two sphinxes, it is said, guarded the entrance to this ancient temple. The blocks of granite and alabaster still show signs of departed grandeur. It was sunset before the travellers reached their hotel in Cairo.

The next day the four ladies went to an entertainment at the Palace, to which they had been invited by the Princess, wife of the Khedive, and were courteously received by her and her ladies. She looked very bright and pleasant, and spoke in French. There were a good many of the Court ladies in picturesque costumes, and after coffee and sweets, with cigars, were handed round, the musicians were sent for, and with violin, lute, zither and tambourine, accompanied Arabic ballads, which they sang with an interminable number of verses. The Princess assured her guests that they could sing more than a thousand such songs by heart, which rather alarmed the

English ladies, for time was passing, and the rest of the party were expecting them back.

The Princess sent for her two little sons, five and six years old, to be introduced to the English visitors; they shook hands with them, talked excellent English, and were very pretty and well-mannered. One of the two boys is the present Khedive. Before leaving, the Princess presented Mrs. Sumner with a cabinet photograph of the Khedive, which one of the attendants wrapped up in a large square of pink silk. After expressing many thanks to the Khedivess for her courtesy and kindness, and, according to the usual custom, requesting her to convey their compliments to the Khedive, they left the Palace, well pleased with the reception given to them.

On Friday, March 13th, the party left Cairo for Ismalia, a six hours' journey by train. From Ismalia they went up the Suez Canal and were fortunate in seeing a glorious mirage on the Eastern side of the canal, and flights of beautiful flamingoes on Lake Menzales to the West.

At Port Said they embarked on a steamer full of pilgrims going to the Holy Land, and they had a rough, unpleasant passage to Jaffa; but on landing they found that on a grassy platform above Jaffa, their Dragoman, Hani, had got ready five tents, three sleeping bell tents, another to serve as a sitting and dining-room—all beautifully fitted up with Persian rugs, camp-stools and tables—and one for cooking purposes. Outside the tents horses and mules were picketed with Arab muleteers, two Arab syces, Giovani (a Greek), Tanous and Georgé (Syrian men-servants) made up the party who thus rode through the Holy Land and Syria in the greatest comfort and luxury, without entering a house or hotel or getting into any vehicle until they arrived at Beyrout.

It has been already mentioned that Canon Sumner was fond of riding, and so was his wife. In their early married days they rode together a great deal, and consequently this method of progression throughout the tour they were making was a special delight, and both Canon Sumner and his wife became enamoured with tent life and the long daily rides. Each member of the party had a good horse, carefully chosen by Hani, and the saddles they had brought from England, and, as the three girls were excellent horsewomen, there were no severe accidents, although the Arab horses were somewhat difficult at times to manage.

After lionising Joppa and the house of Simon the Tanner, the travellers rode through the Plain of Sharon, which was simply carpeted with lovely flowers—cyclamen, scarlet anemones, and Vanthol tulips—with the snow-capped range of Hebron in the distance, to Ramleh and Lydda (where they pitched their tents for the night), then past Beth-horon, up to Neby Samwil. Crossing a rocky bed and riding up to the brow of a steep precipitous hill, the whole party suddenly halted. Below them lay an ancient walled-in city, with domes and mosques, and beyond it a deep ravine, with a brook running through it, an enclosed garden, and a Mount rising high above the valley. Everyone remained motionless and gazed silently. Hani, the Christian Dragoman, said solemnly, "The Mount of Olives! Jerusalem!" It was a moment in life never to be forgotten—tears of emotion stood in many eyes—silent thanksgiving that they could see the City of the Great King, and the place where He gave up His Precious Life to save the world. Reverence, awe and devotion filled every heart, and there was a long pause.

After a time the travellers descended the hill, and encamped outside Jerusalem by the Damascus Gate, very

near the base of the hill, which Lieutenant Conder, of the "Palestine Exploration," believed to have been the actual place to which our Blessed Lord was lead up to Crucifixion. For many days the party diligently visited the sacred sites in Jerusalem — the Church of the Holy Sepulchre—the Rock of Mount Moriah on which the Temple stood, now covered by the Great Mosque of Omar —the Haram—the Golden Gate—the Garden of Gethsemane — the Mount of Olives — Bethany, the Brook Kedron — the Pool of Siloam — the way up which the Saviour walked to Golgotha.

After some time spent in Jerusalem the travellers rode down twenty miles to Jericho, 1000 feet below Jerusalem. They formed a cavalcade of eleven on horseback, headed by an Arab sheik, followed by the baggage mules. It was a dreary, stony road, and, in a desolate ravine, a place is pointed out where the man who fell among thieves was rescued by the Good Samaritan. On reaching the ruins of Old Jericho they encamped near the spring of waters which Elisha sweetened, below the Mountain of Quarantania, the supposed scene of our Lord's temptation.

The next day they rode to the Dead Sea in glorious sunshine ; it lay silent and motionless, blue as the sky, in placid beauty. Canon Sumner bathed in it, and said that as he floated, the water supported him like a mattress, but it was horrible to taste, and no living thing could exist in it. He had another bathe in the River Jordan during that afternoon, and was surprised to see the tall Georgé in his picturesque Eastern costume following him into the river, and standing by him till he came out again. "Why do you follow me about like this, Georgé?" "Because Madame told me I was not to leave you!" The fact being that Madame was dreadfully nervous about the currents in the Jordan when full, many pilgrims being carried down to the Dead Sea by them.

Canon Sumner was much amused by the incident, but his wife heartily thanked the faithful Georgé. The ride back to the encampment at Jericho ended a most delightful day by the Dead Sea and the Jordan.

Palm Sunday was spent at Jerusalem, and, after Morning Service, the whole party walked past the Garden of Gethsemane (now so reverently and beautifully kept), up the Mount of Olives and down the Eastern slope as far as to Bethany. From there they returned to Jerusalem by the same route which our Lord must have taken when, on that first Palm Sunday, He made His triumphal entry into the city. At one point, well-known to travellers, the road suddenly turns round a shoulder of the Mount of Olives, and Jerusalem lies full in view on the further side of the Valley of the Kedron.

Canon Sumner always carried a small Bible in his breast pocket during this tour in the Holy Land, and wherever they camped or rested, he read passages referring to that special place. So, on Palm Sunday afternoon, as the party reached the spot from whence our Saviour wept over the city which was so soon to reject Him, Canon Sumner read aloud the touching words from *St. Luke* xix, 28—44.

On Good Friday and Easter Day the English Services were fully attended. The Bishop of Jerusalem preached admirably on Good Friday.

It was arranged that on Easter Monday the whole party should go to Mar-Saba, returning to Jerusalem by Bethlehem ; but in those days, travellers to Mar-Saba required a tribal escort, and on inquiring from the sheik of Abu-Dis it was found that there was no one available for the expedition. Hani, our Dragoman, was not to be thus thwarted in his plans, and said he would play the part of sheik for the day.

Early next morning all were ready, and Hani made his appearance in Eastern costume, with a turban on his head, and presenting a most dignified appearance

"I know the paths over the mountains as well as the shepherds," said he; "there is not an Arab in the land can guide you better than I can, so come on with Sheik Hani!"

He raised his hand and waved to us all to follow him, which we did, riding after him with perfect confidence. Some Arabs were seen watching the cavalcade from the hills as it passed, but Hani's appearance seemed to satisfy them that it was under the protection of a tribal chief. The ride to Mar-Saba was dreary in the extreme, through lonely and desolate defiles.

The monastery is perched on the great rocks over a fearful gorge named the Valley of Fire, a glaring, burning wilderness, scorched by the sun, where it is supposed the scapegoat was sent, bearing the iniquities of the children of Israel. Only the gentlemen of the party were allowed to enter the monastery—a gloomy building. The monks looked pale and dirty, and live a very ascetic life. It is said to be a place of forced retirement for unsatisfactory monks.

Two hours and a half ride from Mar-Saba brought the party to Bethlehem. The path was a mere slightly-marked bridle track up the bare red mountain, and the improvised sheik led us without hesitation over the wild, monotonous route, without a bush to act as landmark. There was one hilltop, from which a glorious view was seen—the Dead Sea, lying two or three thousand feet below the desert range, like a beautiful blue lake—the purple mountains of Moab in the distance.

At 2 o'clock Bethlehem was in sight, and the fields where the shepherds were abiding with their flocks by

night when the great news of the Saviour's birth was brought to them. The ground was covered with a wealth of lovely flowers—iris, anemones, star of Bethlehem, pink rock roses, huge daisies, pyrethrum, burrage, marigolds, ranunculuses and mallows. It was most refreshing after the grim scenery of Mar-Saba. Bethlehem looked beautiful. The houses rise one above another, and are most picturesque. The population of Bethlehem was said to be 5000, and almost all were Christians.

The Grotto of the Nativity is under the church, a cave hewn out of the rock, about thirty feet long and eleven wide. There seems to be no doubt that rocky caverns of this description were, in ancient times, used as stables, and from the very earliest ages this grotto has been reverenced as the birthplace of our Lord. An inscription is found on a marble slab: "Hic de Virgine Maria Jesus Christus natus est." It seemed intensely solemn and overwhelming to be kneeling in that rocky cavern where our Lord Jesus Christ was born, and some time was spent there in quiet thought, meditation and prayer.

The party cantered back from Bethlehem to Jerusalem on the rough, stony road, full of ruts, which in those days was one of the only two roads existing in the Holy Land. The other was from Jaffa to Jerusalem. They passed during this ride the place where, it is said, Elijah sat under a juniper tree and requested for himself that he might die. They also saw Rachel's tomb. At last they reached Jerusalem, having been eight hours in the saddle, and were none of them over-tired—the climate is so wonderfully invigorating.

After the long stay at Jerusalem, the travellers went on by Ramah, Beeroth and Bethel to Nablous, stopping for a while at Jacob's Well; then on to Nazareth, where they remained for some days; thence to Tiberias and the Lake of Galilee, resting on the "Mountain of the Beatitudes," on

which the miracle of the feeding of the 5000 is thought to have taken place. The ride round the lake to the site of Capernaum was deeply interesting, and their tents were pitched close to the lake that night.

The next day they went on to Banias, the ancient Cæsarea Philippi, under Mount Hermon. On leaving Banias they parted with profound regret from the Holy Land. It had been an hourly joy to tread the very ground and see the very places sacred to the memory of our Blessed Lord, and no words can express the secret and abiding enthusiasm it created. The silence, and, in the main, the solitariness prevailing throughout Palestine in those days shed a calm which in itself was inspiring.

Bidding farewell to the Holy Land was saddening to all, but Hermon and Lebanon with their snowy heights were still in view, as the travellers cantered beneath them. Canon Sumner greatly wished to climb up Mount Hermon (9300 feet) but happily the snow prevented it, and it was pronounced impossible, much to his regret.

The first sight of Damascus was from the mountain height of Domed Wely, from which they had a splendid view of the ancient city, its thirty miles of oases, with the Rivers Abana and Pharpar, and a vast background of desert and purple mountains beyond. It was quite lovely! But Damascus is more beautiful when viewed from afar than it is on closer inspection. Distance lends enchantment to it, and the paradisaical glamour passes away when you discover its unpleasing effect upon the olfactory organs. The streets are narrow, always crowded, and heaps of scavenger dogs prowl about in them. The Great Mosque was interesting, and the bazaars especially so. "Damascus was thy merchant in the multitude of the wares of thy making, for the multitude of all riches."—*Ezek.* xxvii, 16—18.

Canon Sumner had a letter of introduction to the grand old Algerian leader, Abd-el-Kadir, now so many years exiled to Damascus from his country, who acted so nobly by the Christians during the massacres of 1860. It is said that on one occasion he protected some Christians under his roof at the risk of his own life, for he laid himself down at the door of the room in which they were secreted at night, and declared resolutely that they should not be touched except over his own dead body. He admitted Canon Sumner and Mr. Heywood to an audience, and welcomed them with much grace and courtesy, attended by two of his suite. They had an interesting talk with him.

Canon Sumner had also brought a letter of introduction to Mohammed Effendi Manzel, Mufti of Damascus, who gave him permission, with his party, to visit some of the finest houses in the town. He had an interview with the Mufti, and by the help of his gentleman interpreter was enabled to carry on a conversation with him. The interpreter took them to see various Eastern houses with their handsome courtyards—marble fountains, tesselated pavements, sweet-scented lemon, citron and orange trees, and luxuriant flowers. The ladies of the party were allowed to go into the hareems, and here, as in Beyrout and in Algeria, Mrs. Sumner had many opportunities of seeing the home life of Eastern women. The ladies of the hareem entertained their visitors with coffee and cigarettes. The children of the family were present, and black and white slaves flitted about, and seemed much amused with the sight of Europeans.

It is impossible to conceive a more useless, vacant, or deteriorating life than that which these Eastern women lead. They behaved like children, laughing at the most trifling things, and seemed to have very little intelligence. It is sad to think of them thus kept in ignorance and

practical imprisonment, employing their time in little else than idle gossip, and the jealousies and inanities of their miserable life. Mrs. Sumner rarely saw a book or a bit of needlework in any hareem she visited, and it is difficult to imagine how their days are spent. She felt more strongly than ever the inestimable value of Zenana work.

It is frequently said by men and women of the world: "What is the good of Missions? Why not leave the Easterns to live up to their own religions? Why interfere with them?" These people who talk in this way do not know the fate and sorrow of Eastern women. No religion treats women fairly but the Christian religion.

An Eastern gentleman in one of the hareems said to Mrs. Sumner: "I wish our women could be properly educated, and mix freely with their fellow-creatures as you do. Ours is a horrid system, and I detest it." This was said in the house where she was taken to see a poor little bride of fifteen years old, who was obliged to sit for hours, as is customary, with eyes shut, gorgeously dressed in bridal array, and about to be married to a man she had never yet seen.

On the other hand a native Indian prince made the remark: "I see your English married women sometimes carrying on with other men, and therefore we Easterns prefer to shut up our wives—it is safer." Another said long ago: "We did not know that you English had any religion, till we saw on a proclamation 'God Save the Queen.'"

If *all* English women showed the Easterns what the home life of a true wife and mother is, and if, in every country possessed by the English, the Christian religion had always been openly lived and honoured by the English Government, and taught in the schools which were started by our Government in the conquered lands, by this time

Christianity would have won so many hearts and homes that the present troubles assailing the British rule would, in all probability, be unknown.

The party were not sorry, after two days at Damascus, to start for Baalbek, in order to see the magnificent ruins of the Temple of the Sun. These should be seen, like "fair Melrose," by moonlight as well as by day. The effect then is most wonderful.

After leaving Baalbek the tour in the East was nearly at an end. The travellers went over the Lebanon to Zachleh and then on to Beyrout.

It was their habit to have Bible readings and family prayers, taken by Canon Sumner or Mr. Stanhope, every evening in the larger tent, and on Sunday, when there was no Anglican church near, they held morning and evening service, with a sermon read aloud—generally one from Dean Stanley's book on the Holy Land.

Hani, the Dragoman, always tried to join in these Tent Services, and when they parted he said to Canon Sumner, "I never had such a successful journey before. There has been no accident or illness the whole time, has there, Monsieur?" "No, Hani! and we are very thankful for it." He then said, pointing to Canon Sumner's breast pocket, "That's what kept us safe. It was the Bible you always read, and your prayers."

The whole party joined in thanking Hani for the care he had taken of them, and he exclaimed, "Oh! do not say that. It is not me; it is all God—great mercy—your Services have done it."

When the travellers were nearing Beyrout, Hani exclaimed, "I see my home! my wife! my children! You shall know them all." He entertained the whole party at tea before they left Beyrout, and they were introduced to

Madame Hani and the young people — Selim, Maron, Ayoob, Foudoulalla, Regina, Bechara and little Josef—a charming family. They bade farewell to their faithful Dragoman and to their Eastern escort, with keen regret. Hani corresponded from time to time with Canon Sumner as long as he lived.

The journey back to England was full of interest, for the travellers spent some time at Athens, and then at Constantinople. After this they went through the Bosphorus and up the Black Sea to Varna, thence *viâ* Bucharest, Vienna and Buda Pesth to England, where they arrived safely after their three months' absence.

CHAPTER VII.

Archdeacon and Canon of Winchester Cathedral.

Canon Sumner was appointed Archdeacon of Winchester in 1885, and it is interesting to observe that he followed his old friend and at one time chief—Archdeacon Jacob. His appointment was made by Bishop Harold Browne, but the residentiary Canonry which Archdeacon Jacob held with it did not follow with the Archdeaconry, for it was conferred upon the Rev. W. P. Warburton.

In noting the appointments, the *Hampshire Observer* of January 3rd, 1885, remarked that "the new Archdeacon was a moderate High Churchman, a capital organiser, and very popular with the clergy, and that both appointments had given general satisfaction in the city and diocese. Canon Sumner's abilities, exemplified both in the pulpit and in leading social movements, mark him out as eminently qualified for higher office." The writer of those words had formed a just estimate of the new Archdeacon's abilities, as subsequent events disclosed.

At that time the Rector of Old Alresford held an honorary Canonry in the Cathedral, to which he had been appointed on the resignation of the Rev. and Hon. Canon S. Best, of Abbott's Ann. He was installed by the Dean, who was assisted by the Archdeacons of Winchester and Surrey and Canon Woodrooffe, and the ceremony was

unique because it was performed before the Service, contrary to precedent, instead of after the first lesson. On the termination of the Service, the students of the Winchester Diocesan Training College presented Mrs. Sumner with a copy of *The Memorials of the Rev. J. Keble*, as a memento of the occasion.

In the May following his appointment as Archdeacon, Canon Carus resigned his Canonry, and the new Archdeacon was selected to succeed him. This meant the severance of his ties with Old Alresford and Armsworth, a part of the parish some distance off, where the Archdeacon took a third service every Sunday evening in Mr. Houghton's Church Room. This special part of Old Alresford was of deep interest to the Rector, and both Mr. and Mrs. Houghton helped and supported the Church work in every way they could. When the day came for leaving Old Alresford, the Armsworth parishioners joined the rest of the parish in heartfelt regret at losing their much-loved rector.

It was not until December that the final wrench came. On the 26th November that year, the parishioners gathered together and presented him with a large and very beautiful musical clock in a black marble and bronze case, with the following inscription enamelled on the dial:—"To the Venerable the Archdeacon of Winchester and Mrs. Sumner, from the parishioners of Old Alresford, in affectionate remembrance of thirty-five years' ministry, 26th November, 1885." This was accompanied by a handsome silver paper-cutter, with the Archdeacon's name and crest engraved on it.

The appointment to the Archdeaconry and the subsequent removal of the Home to Winchester, necessitated the resignation of the Rural Deanery of Alresford, and the following address was then presented to him by the clergy of the Rural Deanery:—

The Bishop's Home in The Close, Winchester.

"To the Venerable Archdeacon Sumner, M.A.

"We, the undersigned members of the Rural Deanery of Alresford, cannot allow the connection which has subsisted for so many years between ourselves, and you, as our Rural Dean, to cease, without giving expression to our unanimous feeling of regret that we are no longer to be presided over at our Ruridecanal chapter by one who has always so kindly, so fairly, so judiciously, and efficiently discharged the duties of Chairman, and whose tact and businesslike manner of conducting our proceedings was so highly appreciated by us all. But while feeling deep regret on our own account for our severance from you as our Rural Dean, we rejoice that our Bishop has raised you to an office in which you will be able to discharge duties more widely beneficial to this Archdeaconry, and in which we ourselves shall still be under your able supervision, and enjoy that friendship with you which has hitherto been so great a pleasure.

"That God's blessing may abundantly rest upon your Archidiaconal labours, and that you may long be spared to be a blessing to this portion of the Lord's vineyard, is the fervent prayer of

"Your faithful and affectionate Brethren and Friends."

(Signed by all the Clergy of the Rural Deanery.)

"Archdeacon Sumner's charges to the clergy and churchwardens on the occasions of his visitations always showed a statesmanlike grasp of the questions he dealt with, and brought to bear upon them a ripe knowledge and a keen insight into all the ecclesiastical questions of the day."

It was in the following year that he was appointed Prolocutor of the Lower House of Convocation, and at the same time he was made a Doctor of Divinity by decree of Convocation.

As soon as the Archdeacon came into residence in the Close, Winchester, the first thing he did was to have the new Home dedicated "to the honour and glory of God." It was in the drawing room that the consecration was

solemnly made; but the front hall became the special place set apart for family prayer. It was beautifully decorated in Sgraffito by Mr. Heywood Sumner with subjects out of the Apocrypha, and his triptych of the Nativity was placed at one end of the hall.

The first public work that the Archdeacon took in hand was to try and get the Cathedral Churchyard more reverently kept. Sheep were allowed to feed in some parts; the grass was rough, untidy, and not properly mown; and clothes were put out to dry on the railings at the further end of the Churchyard. The Dean (Dr. Kitchin) and the Chapter entered heartily into the Archdeacon's schemes, and in the advertising columns of local papers an advertisement appeared, in which the Dean appealed for funds to carry out improvements, which were at once commenced in the Cathedral Churchyard, and towards which the Ven. Archdeacon Sumner contributed £100. About fifty men were employed in this work, and also, by the Dean's especial wish, in the excavations adjoining the Cathedral.

The work was rewarded, not only by the beautifying of the whole Churchyard encircling the Cathedral, but by many remarkable discoveries. Dean Kitchin had the north side of the Cathedral cleared from the accumulation of ages to show the original level, by removing the soil away from the walls and making an easy grass slope down to them. Between the north transept and the nave the men cleared the stonework round a pair of Norman columns which support a fine arch. Here a rich succession of interesting remains were found. First the Norman work showed that it had been an entrance into the Church, and immediately afterwards the beautiful head and shoulders of a figure representing an aged king wearing a double crown, of delicate carved work of the fifteenth century, was unearthed. It had been richly gilded, and the whole figure was care-

fully coloured. This figure of a king was from three and a half to four feet high.

A letter from Dean Kitchin gave details of all the discoveries made at this time, and the result of the whole work has restored the Cathedral Churchyard to beauty, order, and reverence. It has been well kept up ever since the date we mention, and this adds greatly to the impressiveness of the surroundings and the approach to one of the grandest Cathedrals in the world.

It may be well said that the careful and reverent treatment of Churchyards was always an object strongly urged by the Archdeacon in his parochial visits and inspections, as was also the proper guardianship of bell towers ; he was in the habit of climbing up himself into church towers when he visited a parish, in order to see that they were properly kept.

He was anxious that Church bellringers should realise the responsibility of their office. They should, according to his idea, be good Churchmen. He was also most anxious to emphasise the importance of Churchwardens, and to show them how much they could do to support the Rector of the parish, and to further the general spiritual good of the parishioners. He lost no opportunity of expressing to them how much he esteemed their office. His book, called *The Churchwardens' Manual*, has gone through several editions, and is considered a standard work on this subject.

Church Plate.

As Archdeacon, the Bishop always impressed, both on the Clergy and the Churchwardens, the necessity of having an iron safe, or box, in which to keep the Church plate and registers, and that they should have a complete inventory of the property of each parish church. He attended a

meeting, called together by Mr. Wyndham Portal (afterwards Sir Wyndham Portal), at Malshanger, on November 19th, 1899, in order to inspect the Church plate of the Basingstoke Deanery. Other meetings of the same kind were held in other Rural Deaneries.

The following extract from one of the Bishop's charges to the Clergy as Archdeacon shows his interest in this subject:—

"In several dioceses in England during the past few years, lists have been very carefully made of all the Church plate in the various Archdeaconries, with photographs and a description of them, detailing the history connected with each piece of plate, its age, and its characteristics. If this is accurately done, and on a plan well thought out before, the result is very valuable and interesting. It is much to be wished that in this diocese the inventory and description of the Church plate should be carried out methodically and completely.

"I must confine myself to strongly recommending that it be universally done in this Archdeaconry. Each Rural Dean—such at least is my very strong advice—should take the matter in hand at once. But it had better not be done at all than not carried out thoroughly. I say this because it is easier to have it done properly by and bye, if no attempt has been made now, than it would be in a short time if a hurried list had been made in a perfunctory sort of way, without the necessary care being taken to work out absolutely correctly all the required details.

"1.—Every effort must be made that all the Church plate, both ancient and modern, on a given day, should be brought, in careful custody, to some central place in the deanery.

"2.—Arrangements must be made beforehand for the presence of an expert as regards Church plate, who should examine, and enable the Rector and Churchwardens if present, as is most desirable, to fill in a proper form, with the following details with regard to the Chalice, the Paten, the Paten cover, the Flagon, and any other pieces of plate which there may be:—

"1.—Whether gold, silver, silver-plate, or pewter.

"2.—Dimensions.

"3.—Weight.

"4.—Date mark.

"5.—Maker's mark.

"6.—Place of manufacture.

"7.—Description.

"8.—Inscriptions.

"Heading the return by the name of the parish and of the church or the churches, and to whom they are dedicated, adding, of course, any special observations which may be considered necessary. If this is done, and the return copied out on the proper form, so as to produce uniformity, and sent to me to Winchester, I will undertake to preserve them carefully, and in due time to take counsel with the Bishop of the Diocese and others interested in the matter as to their ultimate publication.

"The Deans of Guernsey and Jersey will cordially co-operate in the scheme. Something has already been done in Surrey with reference to this matter, and the Archdeacon of the Isle of Wight will consult with the Rural Deans of the island about it. He authorises me to say that any incumbent in this Diocese, on writing to Messrs. Warren & Sons, publishers, Winchester, applying for the form of inventory, will receive two copies: one to be kept in the parish chest, and one to be sent to the Bishop of Guildford, the Close, Winchester. No payment need be made for these forms, but a stamp should be enclosed for the postage.

"The address of the expert who has made the inventories of the plate in a few Rural Deaneries in Hampshire is John Carrington, Esq., 130, Regent Street. He has, in the cases already taken, brought a man with him to assist in weighing and otherwise, whose expenses of travelling, etc., have to be paid.

"I trust that I may live to see the day when we may try to repay the debt which we undoubtedly owe to Mr. Portal by handing to him a handsomely-bound copy of the completed volume.

"The Diocese of Winchester ought not to lag behind in this good work. We cannot be first, because that place is already honourably occupied: but don't let us be the last. *Noblesse oblige!*"

In 1909 a most interesting book, entitled *The Church Plate of Hampshire*, was brought out by Canon Braithwaite, with a catalogue and description of the Church plate of

Hampshire, in which he expresses in his preface the great loss which the Church, as well as Archæology, has sustained from the fact that no such book was issued in the year 1409 A.D.

Canon Braithwaite records his thanks to three successive Archdeacons — the Bishop of Guildford, Bishop Lyttelton of Southampton, and Archdeacon Fearon — together with the Rural Deans and Clergy, for responding to his appeals for information on the subject of the Church Plate of Hampshire.

The Mothers' Union.

It was in 1885 when the Bishop—then Archdeacon of Winchester—with Mrs. Sumner, was at the Portsmouth Congress, that the Mothers' Union was first brought forward in the Diocese of Winchester. At the "Women's Meeting" during the Congress, Mrs. Sumner was persuaded by the Bishop of Newcastle (Dr. Wilberforce), who was in the chair, to speak, and to explain her wish to start a Society called the "Mothers' Union." Immediately after the meeting a Committee was formed to consider and formulate the Society and its work with the help, advice, and co-operation of Archdeacon Sumner. In 1887 it became a Diocesan Society, with the strong approval and support of the Bishop of Winchester (Bishop Harold Browne), and to the great satisfaction of the Archdeacon and his wife.

The following words of Bishop Harold Browne show his opinion concerning education:—"It is of vital consequence to future generations that education should be conducted on the highest principles of morality, and religion. The women of a nation are its earliest and most effective teachers, and they specially need to be well taught."

This led him warmly to support the scheme which Mrs. Sumner laid before him for a Mothers' Union. He drew up a circular, which was sent to every clergyman in the Diocese, in which he says:—"I believe the Mothers' Union to be a real help in producing a moral and religious tone in the family life of our people. Pure and Christian Homes, which depend much on the Mother, are the greatest strength of our nation."

"I hope," he adds, at the time of his withdrawal from public life, "that I shall never cease to remember the good work which the Mothers' Union is doing, and to pray for a blessing upon it."

Dean Kitchin, in his Life of Bishop Harold Browne, writes:—"This Mothers' Union, which was made Diocesan in 1887, has spread with the most amazing rapidity all over the kingdom, until now it numbers over a quarter of a million of all ranks and classes banded together to uphold the sanctity of marriage, and to arouse in parents a sense of their duty to their children, and greater zeal for purity and holiness of life. The dearly loved Bishop of Winchester's blessing has surely done much to strengthen and expand this wholesome attempt to encourage the Christian bringing up of our children even from the knee."

Consecration of Regimental Colours.

The Presentation of New Colours to the 3rd Battalion of the Hampshire Regiment by Lieutenant-General Sir George Willis, took place in Winchester, in the Barrack Square, on June 2nd, 1886, before a very large assembly of people. Archdeacon Sumner was asked to assist at the ceremony and give an address. After a short Service was held by the Chaplain of the Forces, the Archdeacon said:—

"He was glad he was allowed to speak a few words to them before the final Blessing was pronounced. First of all he would say how thankful he was that the Church was called upon to do her part in the consecration of these new colours. He thought it would be an evil day when Christianity was supposed to be separated from the military profession. Thank God it was not so in this country. When warfare was found to be a stern necessity, it was conducted by our gallant soldiers, and they must also include our brave sailors, in a Christian spirit, if they might so term it. War was tempered with mercy and with justice, they thanked God for that; and therefore he was thankful that in the consecration of these colours the Church took her part. It pointed to the fact that the true soldier of the Queen might be a true soldier and servant of the King of Kings and Lord of Lords. Long might it be so, and when the soldiers looked upon those colours which had been blessed that day, and which now would be consecrated to the service of the Army, and saw upon those colours the sign of a cross, aye, a red cross on a white ground, the emblem of purity, he hoped it might serve to impress them with this thought; so that it should be said that those who fought under a captain upon earth were those who fought under the Banner of the Cross, under the Great Captain of their Salvation. While we knew that the interests of England were always safe in the hands of the soldiers of the Queen, let them, while doing their duty under those colours, also remember in their daily lives that they were soldiers of a Divine Captain. The branch of the service to which they belonged was a voluntary one for the defence of our own country, and if ever a war was carried on for the defence of England it would be a righteous one, for it would mean the protection of our own kith and kin, our hearths and homes. Let it never be forgotten that while they might have to battle against the enemies of their country, there was another struggle in which they must engage, the battle against the enemies of their soul: the world, the flesh, and the devil. The battle here meant victory hereafter, and those who bore the cross on earth would wear the crown in heaven."

The Benediction having been pronounced, the new colours were handed to the General by the Majors, and at precisely twelve o'clock the two Lieutenants came to the front, and, going down on the right knee, received the same at the hands of Sir George Willis.

Resignation of the Archdeaconry.

Perhaps the best estimate of the Bishop's work as Archdeacon is to be found in the Address presented to him on his resignation of the Archdeaconry owing to his increased work as Suffragan Bishop. This address was signed by nearly a thousand of the clergy and churchwardens of Hampshire. The presentation was made privately, on April 6th, 1901, at the Bishop of Guildford's house in the Close, as he was not well at the time. Canon Lee, of Botley, accompanied by the Rev. Cosmo Lang (Bishop designate of Stepney, now Archbishop of York), Sir Wyndham Portal, Bart., the Rev. A. B. Sole, Rev. J. P. Nash, and other Clergy, assembled at the Bishop's house for this purpose.

Canon Lee, in presenting the Address from the Clergy and Churchwardens of the Archdeaconry, said:—"It has fallen to me, my Lord, to be honoured with presenting you this expression of the respect and esteem in which you are held by the clergy and churchwardens of the Archdeaconry of Winchester, and I cannot help alluding to the long years in which your Lordship has worked ceaselessly and vigorously in the Diocese, first, as Rector of Old Alresford, then as Proctor in Convocation, later, as Canon of Winchester Cathedral, Archdeacon of Winchester, and finally as Bishop of Guildford.

"In all these varied offices you have been loved and valued, your rule has been just and fair and kind, you have never been a partisan; but the balance has been held with unswerving justice, and unfailing kindness, so that all trusted you, and it is with sorrow that we feel you have resigned this special and important work.

"You will allow me now to read the address which embodies the heartfelt sentiments of regard and affection

which are entertained for you by nearly a thousand of the clergy and churchwardens of your late Archdeaconry.

"To the Right Rev. George Henry Sumner, D.D.,
"Lord Bishop of Guildford.

"We, the undersigned, Incumbents and Churchwardens in the Archdeaconry of Winchester, cannot allow you to retire from your office as our Archdeacon without expressing to you our deep sense of the valuable services you have rendered to us, and to the whole Diocese.

We desire to make this formal recognition of the wisdom and the assiduity with which you have discharged the important duties attaching to your office. We have always found in you the utmost readiness to help us, whenever we have had occasion to consult you; and all your intercourse with us has been marked by Christian courtesy.

"It affords us much pleasure to express our high appreciation of the charges which you have from time to time delivered to us at your visitations, and we are anxious also to acknowledge the wise counsels and practical common sense which you have brought to bear upon our discussions of matters connected with this Diocese, and the Church at large. And, whenever you have been called upon to preside over us on public occasions, you have displayed such tact and impartiality that it was no surprise to us, when you were selected to fill the onerous and responsible post of Prolocutor of the Lower House of Convocation of the Province of Canterbury.

"You have possessed the confidence of all the Bishops who, during the tenure of your office, have successively presided over this Diocese; and we are thankful that they have been assisted by so efficient an Archdeacon, and especially when, as Bishop Suffragan, you were called upon to act during the illness of the Bishop of the Diocese.

"We feel also that we should not be doing you justice if we failed to recognize what we believe to have been very near to your own heart,—your anxiety to maintain the more spiritual side of your office, both in the induction of Incumbents and also in your official visits to Churches.

"Yours has been an active and busy life in the service of the Church, and it is our Prayer that, with lightened labours, you

may still be enabled to further the work of the Diocese by your help and experience, until the great Head of the Church shall call you to still higher service in His own immediate Presence."

"The Rev. Canon Lee then alluded to a certain number who had not been able to sign, owing to various causes, and yet had desired to do so. The Canon, having presented the illuminated roll, placed it in the hands of the Bishop of Guildford.

"Sir Wyndham Portal then rose to speak. He said that to him it was a very great and special gratification to be present as a Churchwarden of the Archdeaconry, in order to bear his testimony to the very admirable manner in which his friend of many long years had fulfilled his duties as Archdeacon. The tact, the courtesy, the impartial fairness and justice of his rule were notorious, and had won for him the great honour of being made Prolocutor of the Lower House of Convocation. It was difficult for him to say all he felt on that occasion, but he congratulated himself on being allowed to be present on that day and to thank the Bishop heartily, as he did, for the admirable charges he had delivered at his Visitations, and the great impetus and encouragement he had given to Churchwardens in their lay work for the parishes in which they lived. As an old and warm friend and admirer of the Bishop of Guildford, he could heartily endorse every word said by Canon Lee, and he hoped the address and signatures would remind the Bishop of the many true friends which he had made throughout his late Archdeaconry, and of their great affection for him."

It was on that memorable occasion that the Rector of St. Mary's, Portsea, Bishop of Stepney designate and now Archbishop of York, said "that he must be allowed to express the strong feeling of regard which the younger clergy of the Diocese, whom he represented, had for the

Bishop of Guildford, because in some mysterious way he had combined the wisdom and guidance of the Father with the sympathy and large heartedness of the Brother, so that they always trusted him, and knew he could understand them and their difficulties, and they never failed to be cheered and inspired and strengthened by his kindly presence and wise counsels. For himself, he had learnt many things from the Bishop as his Archdeacon, which he could hardly put into words, but which would never be forgotten, and which he should carry away from the Diocese with grateful remembrance. Perhaps he might be allowed to allude to one special point, and that was the example which the Bishop and Mrs. Sumner set to the whole Diocese of a true and beautiful Homelife. It was not for him, who was supposed to know nothing about it, to remark upon this subject, but nevertheless it was a fact that he had observed and admired, and he knew its value; but he felt he ought not to say any more beyond hoping that the Bishop would enjoy many years of greater restfulness now that he had resigned the office of Archdeacon, and that he would still be a help to many in the Diocese as Bishop Suffragan. It was certain that he carried with him the love and gratitude of the Clergy, young and old, throughout the whole Archdeaconry of Winchester."

CHAPTER VIII.

Prolocutor of Convocation.

First as Archdeacon, then as Bishop.

In 1866, the Rev. G. H. Sumner was elected as Proctor in Convocation for the Archdeaconry of Winchester, on the retirement of the Rev. and Hon. S. Best. He sat as Proctor in Convocation for eighteen years. In 1884, he was made Archdeacon of Winchester. This put an end to his representative office, and by virtue of his position as Archdeacon, he had a seat in the Lower House in his own right.

In 1886, Lord Alwyne Compton resigned his office as Prolocutor of Convocation on his appointment to the Bishopric of Ely, and a successor had to be elected to the vacant Prolocutorship.

On January 13th, 1886, at the Session of Convocation, the Dean of Lincoln stated that he had the pleasure of proposing a member for election as Prolocutor, and he felt that there was no doubt the member he should name would receive the unanimous assent of the members—he referred to the Venerable George Henry Sumner, Archdeacon of Winchester.

Speaking then of Archdeacon Sumner, the Dean said that the proposed Prolocutor was one whose name reminded them of bygone phases in the Church's history, for

he was the son of a Bishop, and the nephew of an Archbishop. He had had great experience in Convocation, he was one of the oldest members of the Lower House, and was one who would possess the confidence of the members in the critical times which were looked for in regard to Church matters.

Canon Gregory seconded the motion, which he had no doubt would be carried unanimously, and he said this with confidence from the fact that Archdeacon Sumner was mentioned on all sides as the choice of the members. Archdeacon Sumner was regarded on all hands as the one whose knowledge, whose business aptitude, whose ecclesiastical and general learning, and whose experience of Convocation eminently fitted him for the position of Prolocutor, and they could look to him with confidence to maintain the freedom and independence of the Lower House.

Lord Alwyne Compton craved leave to say a few words before the vote was taken. He assumed that it would be unanimous—for all had designated Archdeacon Sumner as the one who most possessed the confidence of the members for the position—and with his election the business would be concluded. After expressing his full concurrence with the election of Archdeacon Sumner, Lord Alwyne proceeded to thank the House for the favour they had shown him during the period of his presidency.

The motion for the election of Archdeacon Sumner was then put and carried unanimously.

Archdeacon Sumner, in making his acknowledgment of the vote, thanked his fellow-members for this expression of their confidence, and said that if it should please his Grace to confirm the election he trusted that he should so act as to justify the vote which had placed him at their head.

The proceedings then terminated.

On Tuesday morning, February 16th, 1886, both Houses of Convocation met at Westminster for the despatch of business. There was a celebration of Holy Communion in Henry VIII's Chapel at a quarter past ten, the Primate (Archbishop Benson) being celebrant, the Archdeacon of Winchester the epistoller, and the Bishop of London the gospeller. The President, accompanied by several Bishops, then proceeded to the College Hall, and after the usual protest by the Dean against recognising the Primate's authority, the Dean of Lincoln in an eloquent Latin speech presented the Venerable George Henry Sumner, Archdeacon of Winchester, elected as Prolocutor, for confirmation by his Grace; speaking of his long service in the House as Proctor, his piety, wisdom and experience, as eminently qualifying him for the office to which his brethren had elected him. The President, in a speech of some length in Latin, said that he accepted with great satisfaction the choice of the Lower House, both for the sake of the new Prolocutor and for his own. His Grace dwelt on the eminent qualifications of Archdeacon Sumner, and then alluded to the difficulties which the Church and realm had to face, the need of moderation and firmness, and expressed his conviction that the new Prolocutor would guide the deliberations of the House with prudence. He referred with satisfaction and hope to the creation of the new House of Laymen. The Prolocutor thanked the House for its favour, and the President for his confirmation of the election. The members of the Upper House then retired, and the Dean of Lincoln placed the Prolocutor in the chair amidst cheers. The business of the House, which was purely formal, then proceeded.

When the Archdeacon was elected Prolocutor and came to London for the first Session of the Lower House of Convocation, he and his wife were invited to stay at

Lambeth Palace for the week, and they met with the kindest welcome from the Archbishop and Mrs. Benson. It was a delightful house to be in, for they were both so clever and agreeable. It was, moreover, a particular pleasure to Archdeacon Sumner to find himself once more at Lambeth, where he had spent so many interesting days when Chaplain to his uncle, Archbishop Sumner; and to worship again in the historic chapel which for "six centuries has witnessed the Consecration of a larger number of Bishops than any other church in the kingdom"—a chapel in which Archishop Laud knelt on the last day he was allowed to be at Lambeth.

"I went," he says, "to Evening prayer in my Chapell. The Psalms of the day—Psalms xciii and xliv—gave me great comfort. God make me worthy of it and fit to receive it. As I went to my barge, hundreds of my poor neighbours stood there and prayed for my safety and return to my house, for which I bless God and them."

To the Prolocutor the days at Lambeth were of keenest interest. The social life in the Palace was always most pleasant, and afforded a charming opportunity of making new friends and acquaintances and meeting many well-known people. Some of the ecclesiastics were of the greatest help to him in his work as Prolocutor. During the thirteen years that he held that office, he and his wife were invariably asked to be guests at Lambeth for the sessions of Convocation.

The death of Archbishop Benson was a great sorrow to them both, and to the Prolocutor it was a special grief, not only because he admired him for his splendid Churchmanship, but also because it was the loss of a true friend and advisor. Archbishop and Mrs. Temple carried on the same kind hospitality and friendship, and the strength of Archbishop Temple's character as a ruler, his wise judg-

ment, as well as his keen sense of humour, made him an invaluable and profoundly attractive friend to possess. Hence under both Archbishops the Prolocutor was happy in gaining advice and support.

Those days at Lambeth were ever gratefully remembered as red-letter days, and the Bishop always felt that he and his wife had true friends there.

1890.

Owing to the Bishop's illness in February, 1890, a Pro-Prolocutor had to be nominated. A formal letter was written by the Prolocutor to the Archbishop of Canterbury suggesting two names for the office—the Bishop Suffragan of Nottingham and Prebendary Ainslie. The choice fell on Prebendary Ainslie. When he first took the chair he said:—"I have great satisfaction in reading a telegram from our beloved Prolocutor—'Express to the House my deep appreciation of their sympathy in my absence, so painful to myself. Thank God I am better. I am with you in spirit. May God's blessing rest on your labours.'"

Subsequently the Pro-Prolocutor moved, seconded by the Dean of Hereford, the following resolution:—

"That the Members of this House request the Dean of St. Paul's to convey to the Prolocutor the expression of their heartfelt sympathy with him in the illness which for a time has withdrawn him from active work, and from presiding over this House. They desire to express their appreciation of the ability, dignity and courtesy with which he as Prolocutor has always presided over their deliberations, and they earnestly hope that he may be shortly restored to his usual health."

This was carried unanimously, all the Members standing.

At the first session of Convocation after the Bishop's recovery, when he resumed the office of Prolocutor, the Bishop of Nottingham spoke as follows:—

"I wish to say a few words in which I think every member of this House will concur. I desire to offer to the Prolocutor our warmest congratulations that he has been permitted to appear once more amongst us, and that he has recovered from his recent serious illness. We are thankful to see him in his place, remembering, as we do, the services he has always rendered to us, and hoping that he will long continue to perform the various and important duties connected with his arduous position in the chair—duties which he has carried out with such general approbation. We all know he has shown great ability, thorough business habits, utter impartiality, unfailing patience, and constant readiness at all times to come to the help of the House whenever it is in any doubt or difficulty. Above all, by his universal courtesy to every member of this House, he has won the affection and respect of all of us. I think, therefore, the House will wish not only to congratulate him on his recovery, but to express an earnest wish that he may long continue to occupy that chair which he is now filling so gracefully and so well. I beg to move:—'That this House offers its heartiest congratulations to the Prolocutor on his again taking the chair on his recovery from his recent serious illness.'"

Archdeacon Denison seconded this resolution in the following words:—

"As, I believe, the oldest member of this House, I need hardly say a word upon a suggestion which I am sure is endorsed by all here present. I have known the Prolocutor for many years. Our views have not always been, and I know are not now in many respects, exactly on the same lines, but there is no man to whom I have been so strongly and affectionately attracted as I have been to him in the position he occupies. There are a vast number of those who are kind enough to call themselves my friends on both sides of this House; but there is no one whom I am more thankful to see in health and strength once more than our beloved Prolocutor. I have the very greatest possible pleasure in seconding what has been said by the Bishop of Nottingham."

Canon Howell Evans:—

"As a junior member of this House, I trust I may be permitted to say that ever since I have been a member I have been

struck by the courtesy and the attention shown by the Prolocutor to the junior members."

The motion was carried by acclamation.

The Prolocutor, who was greeted with loud applause, said in reply :—

"I am sure you will very readily believe, my dear friends, that I rise with feelings which are of no ordinary character. First of all, I desire to express my gratitude to Almighty God that He has seen fit to raise me from a bed of sickness, and next, I do most heartily thank you all for the very kind welcome you have given me this day. It was almost worth while, I think, to be laid by for a season if it was only to receive the warm welcome which has been given to me to-day, so many and so hearty were the handshakes when I came in. It did not, however, need this additional evidence to assure me of the kindly feelings of my fellow-members. I have sat in this House for nearly a quarter of a century, and have never received anything but the greatest kindness, and I may say affection, on the part of all its members. It is a real pleasure to me that Archdeacon Denison has seconded the words of the Bishop of Nottingham, because, as he says, we have not always stood on the same platform. Within these walls, however, party feeling never enters. We meet as friends, and, though we take different views on different subjects, we part as friends. We meet as friends united together in the bonds of affection, in the unity of the Spirit and the bond of peace. It is indeed the bond of peace that unites each member of this House one to the other, and I thank God for it. I earnestly thank you, my dear friends, for the very great favour and kindness you have shown me this day. I must not sit down without tendering my thanks to Prebendary Ainslie, who was good enough to take my place whilst I was absent. During my illness I heard, I think, every day from this House, and I was always told of the admirable manner in which he carried on the duties of the chair. I can only say I was thankful that he was able to take my place, and to fulfil the duties so satisfactorily. I tender him my hearty thanks."

Archdeacon Sumner was consecrated Bishop of Guildford in 1888, during the time he was Prolocutor, and the following extracts from a Church paper of the day may be of interest :—

"The Bishop of Guildford is one of the most active workers on the Episcopal Bench. He has contributed to the periodical literature of the day, and his knowledge of ecclesiastical law is probably well known. His handsome and dignified appearance, together with his impartiality and unfailing courtesy and good temper, made him an ideal Prolocutor of the Lower House of Convocation of Canterbury, a position which he held for nearly fourteen years.

"Probably the Lower House has never before had a Bishop for Prolocutor. The greatly respected Archdeacon of Winchester is still happily an Archdeacon, but he is also Bishop of Guildford. As Archdeacon he has a seat in the House, and if good wishes can keep him there he will long remain Prolocutor of the Lower House of the Convocation of Canterbury."

Under the heading of "The Personnel of Convocation," Bishop Sumner is described as "a tall man of handsome and dignified presence, with grey beard, and keen eyes. He is a perfect master of the somewhat intricate forms of the House."

Before the opening of a newly-elected House of Convocation it was the custom for the Archbishop of Canterbury and the Prolocutor (with a few members of the new House) to have an audience of the Queen, and to kiss hands on appointment. The Bishop always recalled with pleasure Her Majesty's kind consideration when he went to Windsor still rather lame from an accident he had at Buxton. She would not allow him to kneel, and was most considerate and sympathetic.

In October, 1899, the Bishop resigned his office of Prolocutor of the Lower House of Convocation amid expressions of profound regret.

On October 23rd he received the following letter from the Dean of Windsor and the Dean of St. Paul's :—

"October 23rd, 1899.

"Dear Bishop,—We are sending you by post an Address from the Members of the Lower House of the Convocation

of Canterbury, on the occasion of your resignation of the office of Prolocutor. We wished you to have in some permanent form an expression of what we all feel, and we hope that it will be a source of real satisfaction to you to be informed that the Address has been signed by all the Members of the House *without a single exception.*—Yours very sincerely,

"R. Gregory.
"P. F. Eliot."

The Lord Bishop of Guildford.

Presentation to the Lord Bishop of Guildford on his Resignation of the Prolocutorship of Canterbury Convocation.

The Address referred to by the Dean of St. Paul's and the Dean of Windsor was presented in a handsome volume, with elaborately carved oaken binding, and very beautifully illuminated throughout, in the name of every member of the Lower House of Convocation. The Address, at the commencement of the volume, is as follows :—

"We, the undersigned, consisting of all the members of the Lower House of the Convocation of Canterbury, without a single exception, desire to express our sincere regret at your resignation of the office of Prolocutor, and our deep sense of the obligation we owe to you for the manner in which you have discharged the important duties of this responsible office for the last thirteen years. During the whole of that period we have thankfully recognised the kindliness, good temper and urbanity with which you have presided over us, together with the perfect justice and impartiality of your ruling, the painstaking diligence and equity with which you have elected the Committees, and the unfailing patience which you have manifested on all occasions. We trust that, although we shall lose your presence in the Chair, we shall not be deprived of your presence in the House, and that we may long have the advantage of your wise counsel and advice in our debates. Be assured that in leaving the Chair, which you have so well and wisely occupied, you carry with you the gratitude and affectionate regard of all of us."

To this Address the Bishop sent the following reply:—

"The Close, Winchester,
"October 27th, 1899.

"My dear Friends and Members of the Lower House of the Convocation of Canterbury—

"Most cordially do I thank you, one and all, for the address which you have been good enough to present to me on my resignation of the Prolocutorship. Its value is, in my estimation, immeasurably enhanced by the fact that it has been signed by every member of the Lower House. It recalls to my memory many pleasant hours spent in our sessions, whether in the Jerusalem Chamber, Westminster College Hall or in the Church-house. From first to last, my connection with Convocation, extending over a period of thirty-three years, and the many friendships formed there, have been amongst the greatest pleasures of my life.

"I must be allowed to say that during the thirteen years of my holding the office of Prolocutor, nothing can have exceeded the courtesy and loyalty to the Chair which you have invariably shewn.

"It has been, not only an honour, but also a very great pleasure to have been allowed to preside over the debates in such a dignified assembly, and I sincerely thank you for your confidence and never failing support.

"The associations gathering around Convocation will never pass away from my memory, and your affectionate address will oftentimes remind me of many distinguished fellow workers, loving friends, and lenient judges of my conduct in the Chair.

"Once more, I thank you most heartily, and shall never cease to be

"Most affectionately yours,
"George Henry Guildford."

After his resignation of the office of Prolocutor in 1899, and of the Archdeaconry of Winchester in 1901, he represented the Chapter of Winchester Cathedral in the office of Proctor until 1906, when he resigned in consequence of advancing age. The Bishop thus had a seat in the Lower House of Convocation for over forty years, and for thirteen of these he held the office of Prolocutor.

The Very Rev. the Dean of Windsor, now Prolocutor of Convocation, has written the following words in connection with the Bishop's work as Prolocutor:—

"George Henry Sumner, Bishop of Guildford, had a very long experience of the Lower House of the Convocation of Canterbury. He was elected Proctor for the Diocese of Winchester in 1866, and from that time for a period of forty years. he held a seat in the House until his resignation in 1906. He sat as Proctor for the Diocese till 1884—when he became an *ex-officio* Member as Archdeacon of Winchester until 1901—from which date until 1906 he represented the Chapter of Winchester.

"It was in 1886—twenty years after his first entry to the House—that he was elected Prolocutor in succession to Lord Alwyne Compton, who had been promoted to the Bishopric of Ely; and he retained the office until he felt that the time was come for him to resign in 1899.

"It is no exaggeration to say that he held this dignified and somewhat difficult office to the entire satisfaction of the whole House. His high Christian tone—the dignity of his demeanour—his careful attention to every detail of business—his skilful management of all affairs—his studied regard for the privileges and traditions of the House—his courtesy—his fairness—his patience—these were the qualities that endeared him to his brethren, and made him a model Prolocutor, such as his successors would do well to make it their effort and aspiration to imitate. On his resignation of the office, an address, recognising the high qualities which had distinguished him as Prolocutor, was presented to him by the House, and was signed by every Member without a single exception.

"Among the great services which he rendered to the Church during his long life, his discharge of the Office of Prolocutor of the Lower House of the Convocation of Canterbury must hold a very high place, and it will long be held in grateful remembrance."

CHAPTER IX.

Bishop of Guildford, 1888.

In 1888 John Sutton Utterton, first Bishop of Guildford, passed away, and the Bishop of Winchester (Bishop Harold Browne) summoned Archdeacon Sumner to his aid. His choice was commended by all—the *Hampshire Observer* of November 10th of that year remarking that Archdeacon Sumner was mentioned by common consent as the man fitted for such a post. After dealing with Bishop Sumner's long connection with the Diocese, the notice proceeded :—"A champion of no party or sect, yet of strong convictions and weighty judgment, the Bishop Designate of Guildford knows how to combine unfailing courtesy to all men, with the firmness no less necessary to one who would rule,—the *suaviter in modo* neither overpowering or overpowered by the *fortiter in re*."

Dean Kitchin, in his *Memoir of Bishop Harold Browne*, writes as follows concerning the appointment of Archdeacon Sumner as Bishop :—"On the 30th of November, 1888, Archdeacon George Sumner, most unselfish and energetic of men, was consecrated as Bishop of Guildford. All were pleased ; the new Bishop was much beloved and all were thankful that the aged prelate would now be helped in his work, and might the longer be spared to rule over us. And the happy choice seemed at once to revive his strength."

The appointment gave great satisfaction, and it was remarked that the appropriateness of the nomination

could not be questioned, for as son of a former Bishop of Winchester, he probably knew more about the Diocese than any living man.

His family and many friends assembled in London to be present at his Consecration.

Consecration.

"On the Feast of S. Andrew, 1888, Archdeacon George Henry Sumner was consecrated as Bishop of Guildford. Archdeacon Douet was consecrated at the same time as Assistant Bishop of Jamaica.

"The ceremony was performed by Archbishop Benson of Canterbury, who was assisted by many Bishops—including those of London (Bishop Temple), Winchester (Bishop Harold Browne), Rochester (Bishop Thorold), Bishop Parry of Dover, Bishop Nuttall of Jamaica, and several American Prelates—in Westminster Abbey, in the presence of a large congregation. There were a great number of the Members of the Lower House of Convocation present, who were robed, and joined in the procession.

"The Archbishop began the Service of Holy Communion, and the Epistle and Gospel were read by Assistant Bishops. A short sermon was preached by the Rev. C. Grant, and then the Bishops Designate were conducted to the Islip Chapel. During their absence the anthem, taken from Psalm xcvi (*Wesley*), was sung.

"The Bishops of Winchester and Dover presented the Bishop of Guildford to the Archbishop, and the Bishop of Rochester and the Bishop of Jamaica in like manner presented the Assistant Bishop of Jamaica. The Queen's Mandates for the Consecrations having been read, the Oath of Canonical Obedience was administered. The Litany, with the special suffrage, was then chanted, and

the appointed questions were asked and answered. The Bishops Designate again retired from the Sacrarium, and then, robed in their Episcopal habits, were once more escorted to the presence of the Archbishop, and the *Veni Creator* was chanted as they knelt before the Altar. The Archbishop and Bishops performed the ceremony of Consecration, and the two Bishops then took their places within the Altar rails, and the Holy Eucharist was celebrated."

Presentation of an Episcopal Ring.

After the Bishop of Guildford's consecration in Westminster Abbey, Canon Portal of Burghclere, together with the other Rural Deans of the Diocese, presented him with a massive episcopal ring, of an early thirteenth century design, the stone being a very fine oriental amethyst of a "vescia" shape, engraved with the Sumner arms surmounted by a mitre. The work was excellently carried out under the guidance of Canon Portal, and the result was beautiful. His great gold and amethyst ring was always worn by the Bishop at episcopal functions.

It is needless to say that the gift, thus graciously given by such a number of the Bishop's valued friends, headed by one so dear to him as Canon Portal, was received with emotion, and was ever immensely treasured by him. His thanks were given to the Rural Deans in words of grateful and affectionate feeling.

With characteristic energy the Bishop of Guildford threw himself into the labours of his new office. His early training under his father had proved of inestimable value to him, while he had not allowed his talents or his business qualities to rust in the comparative quietude of a country parsonage. The great Lord Chesterfield once told his son that whatever was worth doing at all was worth doing well,

and the Bishop of Guildford seemed never to lose sight of that admonition. At the time of his appointment, Bishop Harold Browne was verging on the age of threescore years and ten, and his failing health naturally placed the bulk of the cares of his huge diocese on the shoulders of his new suffragan. Happily the Bishop of Guildford's canonry at Winchester only necessitated a residence of three months in the year, and consequently for nine months out of the twelve he was able to devote his active energies to confirmations, consecrations of churches and churchyards, special services, taking the chair at meetings, and the thousand and one duties which fall to the lot of a Bishop. In going about the Diocese he was brought into close touch with both Clergy and Laity, and all conceived for him an affectionate regard which was perhaps only natural, when his courtliness, his charm of manner, his earnestness, and his thoroughness are considered. Whenever he visited a parish his aim was always to awaken or cherish a warm feeling between the clergy and laity of that parish, because he felt very strongly the importance of getting the laity to take more part in Church work.

The zealous help ungrudgingly given by the Bishop of Guildford to the Bishop of Winchester carried the latter aged Bishop on for a time, yet all who were at Farnham Castle in July, 1890, for the Golden Wedding celebration of the Bishop and Mrs. Harold Browne, could see that he was far from well, and a month later he resigned the See.

No words can express the affection felt by the Bishop of Guildford for Bishop Harold Browne, who treated him with the greatest kindness, consideration, and confidence, and he felt that any work for Bishop Harold Browne was a pleasure.

Farnham Castle had once more become a home to the Bishop of Guildford and his wife when their daughter

married the second son of Bishop Harold Browne, and it was a sad day to them when the special link with Farnham Castle was again severed.

It may well be said that no one could know the Bishop of Winchester without reverencing and loving him, and he will ever be affectionately remembered in this Diocese.

When, in 1890, Bishop Harold Browne resigned the See of Winchester, the Bishop of Rochester (Dr. Anthony Thorold) was translated to it. He received many letters of congratulation, and among them one from the Bishop of Guildford, of which Bishop Thorold wrote that it was "perhaps the most delightful of them all." He answered it at once:—

"My dear Bishop,

"Are you aware what it has brought upon yourself? It emboldens me to propose—what indeed was deep in my mind when I accepted the vacancy—that you should do the Diocese the great service, and me the delightful honour, of continuing to act as Bishop Suffragan of Guildford. It will give me breathing time, and the opportunity of constant and exact information on diocesan matters, and a certain leisure for looking round me and grasping things, and the ripening of a delightful friendship, and will halve the work."

As those who have followed the history of the Diocese and have read Bishop Thorold's life know, the new Bishop of Winchester was taken very ill soon after he entered into possession of the See, and the whole of his work was thrown upon the Bishop of Guildford.

When Bishop Thorold had taken up his residence at Farnham, the second letter he wrote was to the Bishop of Guildford: "I long to show you this house, yours, as much as ever, dear friend."

The greatest friendship existed between Bishop Thorold and the Bishop of Guildford, and the former deeply valued

the services he rendered, and the responsibility he took from his shoulders during periods of illness, as will be seen from the following letter:—

"Torquay, January 5th, 1892.

"My dear Bishop,

"Please don't encumber yourself with *gratuitous* engagements during Lent. This neuralgia indicates overtaxed powers. The Spring is sure to be trying to your feeble brother. It will be a great relief to know that you are at hand in time of need—not 50 miles away to open a crêche or inspire a Mothers' Meeting.

"Ever your affectionate

"A. WINTON."

"The Lord Bishop of Guildford."

CONFIRMATIONS.

The remarkable effect of the Bishop of Guildford's Confirmation Addresses should be mentioned: many allude to them at the present day with emotion, and speak of the effect produced upon their lives by his earnest words. He always gave a Motto text which he begged the Catechumens to write on the first page of their Bibles when they returned Home, with the date of their Confirmation. One of his favourite texts was: "Fight the good fight of Faith, lay hold on Eternal Life, whereunto thou art also called, and hast professed a good profession before many witnesses" (1 *Timothy* vi, 12). Another favourite text was 1 *Thess.* v, 23; but there were a great many others.

The Bishop's strong appeals to those who were presented to him for Confirmation were very striking. He so urged the importance of that day in their young lives as one which should be treated solemnly as a definite step forwards. They should determine to make it the beginning of a nobler life, dedicated to the Service of Christ in love, righteousness, and self-conquest.

It was interesting to know, as the Bishop did, from a number of personal letters written to him by those he had

confirmed, the love and zeal for God which his addresses had awakened in their hearts. The texts were made in so many cases a motto for the guidance of their lives—they were carefully written down in their Bibles, and it seems as if those he confirmed could never forget him or his influence over them.

One day lately, when Mrs. Sumner was sitting in a railway carriage at a station, the door was opened and a gentleman looked in and said: "I must venture to tell you that I owe everything to the Bishop—he confirmed me. I shall never forget it." And the door was shut.

About a year ago, another stranger asked to see Mrs. Sumner alone, after one of her meetings in a town hall. He said: "I should like you to know that the Bishop's words at my Confirmation decided me to give my life up to the service of God. I shall never forget him, or how I felt as he was speaking to us." This man is now a lay reader.

The Home.

The Bishop was greatly impressed with the importance of dedicating the Home as God's Institution, second only to the Church. It has been already mentioned that he had his own Home thus consecrated, and several of the Clergy had begged him to come and ask for a special blessing on their Homes.

Some few years ago a layman built himself a house, and on its completion he wrote to ask the Bishop if he could tell him of a printed office for the dedication of his new Home. This made the Bishop arrange a special Service which could be used by any who desired to consecrate their Home and Home-life to the honour and glory of God. This particular office was printed and sent to the layman. He assembled his family and servants and dedicated his Home, and one of the prayers is daily used by

him at family prayer. Since the publication of the office, it has been in demand by many in rich and poor Homes.*

One Michaelmas-time a clergyman said he had been asked to come to six cottages in his village by the parents who had newly arrived and settled in them, and who requested him to dedicate their Homes and ask God's blessing on them. No doubt many such instances could be quoted, and it was a pleasure to know that the Mothers in these cottages were members of the Mothers' Union.

The Empress Dock.

On the 26th of July, 1890, the new deep water dock at Southampton was opened by Her Majesty Queen Victoria. It was to be named the *Empress Dock*.

The Archbishop of Canterbury and the Bishop of Guildford (the Bishop of Winchester being unable to be present) took part in the ceremonial, and were placed upon a crimson coloured dais overlooking the Dock. When the Queen arrived in the *Alberta* and entered the Dock, she was received with ringing cheers by thousands of people. A guard of honour saluted, and the band played the National Anthem. After the short service the Archbishop left, and various addresses were presented to the Queen, who was seated on the deck of her yacht right royally, and could be seen by everyone. She replied graciously to the addresses, and then desired that the Bishop of Guildford should be brought to her, and she honoured him with a long interview, which he always remembered with pleasure, for it was full of interest. The Bishop of Guildford was also asked some years later to take the short service at the opening of "the largest graving dock in the world" at Southampon, when the

* "Office for the Dedication of a Home." Warren & Son, Ltd., Winchester. 6*d*. a dozen.

Prince of Wales with the Princess of Wales and the Duke of York, came down to perform the ceremony of inaugurating it.

The Athenæum.

The Bishop had been elected a member of the Athenæum in 1881, being proposed by Bishop Harold Browne of Winchester, and seconded by Mr. Arthur Mills. During all these years the Bishop was often staying in London, and was then almost daily at the Athenæum. It proved to be of the greatest use and interest to him.

On Tuesday, January 30th, 1894, the members of the Club, "Nobody's Friends," held a ballot for the Bishop of Guildford, who had been proposed by the Archbishop of York, and seconded by Archdeacon Burney, and the Bishop was elected an honorary member.

On the 6th of February, 1895, he dined with the Club, and "justified his presence," according to custom, in a speech. The President (Lord Aldenham), was not at this dinner, but Lord Nelson, Vice-President, presided. It was always to the Bishop a very agreeable and interesting yearly meeting with friends.

The foundation of the Club and its peculiar title comes from the "late excellent William Stevens," who described himself by the modest name of "Nobody" in his publications.

The ground-work of this Society is described to be "the principles of religion and polity which guided the founder's conduct in times of spiritual apathy and luke-warmness and of public restlessness and anarchy." To the maintenance of these principles the editor of Mr. Stevens' "Life" attributes the stability of the Society during so long a period (since June, 1800).

Ordinations.

The Bishop of Guildford took several Ordinations during the years of his episcopal work, when the Diocesan Bishop was unable from illness or some other cause to officiate.

They were Services of deepest interest to him, because for years he had been one of the examining chaplains to his father, the Bishop of Winchester, and he gives such an interesting account of the Ordinations at Farnham Castle in those days, that many will care to read a few extracts of the Bishop of Guildford's own words concerning them :—

"During the whole of my Father's Episcopate, with the exception, I believe, of two occasions, the Ordinations were held twice a year in the Chapel at Farnham Castle. On one of these exceptional occasions, the Ordination was held in the Cathedral at Winchester, and on the other, in the Parish Church at Farnham.

"It was not without much deliberation that the Bishop came to the conclusion that, on the whole, it was desirable that the Ordinations should be held in the Chapel at the Castle. It is, of course, more conducive to the interest of the individual members of the Church at large that Ordinations should be held in various central towns, so that the solemn rite may be witnessed more generally than can be the case when the Ordinations are invariably held at the same place. But as regards the effect on the Candidates themselves, the Bishop felt that the advantages lay on the side of the quiet Service in the Farnham Castle Chapel. Any friends of the candidates who desired to be present were always heartily welcomed, and none, I am sure, can have been present at the Ordinations, as conducted by my father, without feeling that all was done, as far as possible, to solemnise the hearts of those most deeply concerned in the Service.

"The candidates were lodged either in the Castle or in lodgings selected for them in the town (which were under a sort of collegiate surveillance), and they spent the whole day at the Castle. With the exception of a short interval for luncheon, the examination was continued each day till four or five, two examining Chaplains taking respectively the paper work of the Deacons and Priests, and another the *vivâ voce* examinations. Each candidate went in turn to the Bishop, who commented on special points in his examination, on his work during the year of his diaconate, or on the sermons sent up for inspection by the candidates for the priesthood. To each were said some words encouraging to him in his sphere of work. Dinner was at seven. A general invitation was given to some of the neighbouring clergy, whom the Bishop thought likely to influence the candidates for good, who, if they wished to dine, simply left their names at the porter's lodge.

"Late on Saturday afternoon, when the examination was concluded, the Bishop delivered a solemn charge, having spoken daily at Evensong on some special passage of Scripture.

"There was one point, the importance of which he never seemed weary of impressing upon the candidates, the necessity of 'preaching Christ.' Archdeacon Jacob, on the Sunday after my father's death, referred to this as one of his characteristics. How often has he said, especially to his candidates for holy orders, 'Preach Christ'; and, in answer to one who replied 'I *have* done this,' he rejoined, 'Preach our Lord Jesus Christ again.' All doctrine, all precepts, and sacraments centre in Him. Any teaching which would compromise the great doctrine of our righteousness or justification in and by Christ through faith (*sola fide* as our article has it) he deemed 'another—an alien—gospel.' He quoted with evident strength of

feeling these words of an old Divine: 'I fear lest I should ever undervalue this central article of our Faith. My constant desire is that those who are ordained should exalt Christ our Lord, preach Christ, magnify the grace of Christ, follow Christ, love Christ, bear the cross of Christ, live and die for and with Christ.'"

The religious atmosphere seemed to pervade each day and hour of these ordination times, and they influenced the Bishop of Guildford much when he himself took ordinations.

In 1895 Bishop Thorold passed beyond the veil, and once more the Bishop of Guildford had to take up the reins of government pending the arrival of the new Bishop, the Right Rev. Randall Davidson, now Archbishop of Canterbury.

During Bishop Randall Davidson's six years' tenure of the See, Bishop Sumner was frequently called upon to take his place. Bishop Thorold had appointed a second Suffragan, for Southampton, and that arrangement was continued by his successor, so that the responsibility was, to a great extent, halved. When Bishop Davidson was called away to Cairo, through the illness of his sister-in-law, Miss Tait, he wrote to Canon Warburton: "In the meantime the Bishop of Guildford has, with characteristic kindness and promptitude, undertaken my diocesan responsibilities, including the duty of presiding over the very important meeting of the Education Board. So much depends on what is decided at that meeting, that my enforced absence causes me special disappointment, but I was fortunate in being able to talk the matter over in detail with the Bishop of Guildford during the few hours at my disposal before starting."

Changes came thick and fast again in 1903. The Archbishop of Canterbury (Dr. Temple) died, and the

Bishop of Winchester was chosen to succeed him on the throne of St. Augustine. But almost at the same time the Dean of Winchester (the Rev. W. R. W. Stephens) and the Bishop of Southampton (Dr. Lyttleton) passed away, and the Bishop of Guildford was left once more to face a situation to which he was no stranger, but which, by the unusual circumstances, was rendered far more complex.

It will be remembered that there was some delay in filling both the Bishopric and the Deanery. The Suffragan Bishopric was a matter for the new Bishop, whoever he might be. Once more the Bishop of Guildford was invested with the commission to act as Bishop of the Diocese, but a further duty was placed upon him, as Senior Canon of the Cathedral Body, to act as Dean.

Before he left the Diocese of Winchester the Archbishop attended farewell meetings, and the Bishop of Guildford, on behalf of the Greater Chapter and Minor Canons of the Cathedral, presented an address. The Archbishop's reply included a high testimonial to his late coadjutor. Speaking of the continuity of life and work in the Church of England, he said "that they had an embodiment of that in the person of his friend the Bishop of Guildford. If they wanted to realise what were the characteristic features of the Diocese which they all loved, they turned to him who, from his boyhood onwards, had served it as no other man had served it, in almost every position which he could hold within it, and certainly not least, in being the supporter, guide, counsellor, and friend of five successive Bishops in the See of Winchester."

CHAPTER X.

Buxton and Algiers, 1892.

In 1892 the Bishop was greatly overworked, and suffering from an attack of rheumatism. The doctors urged his going to Buxton to take the waters there, which accordingly he did in the month of August. It was during the time the Bishop and Mrs. Sumner were there that the Bishop had a severe accident. They went to the local Horse Show which was being held, and took their places on a great stand, upon which many persons were seated. Suddenly it collapsed without the slightest warning, and the vast body of people were partially buried in the ruins of the structure which was of wood. The scene was indescribable—many people were injured but, happily, no one was killed. The Bishop's right leg was broken, and for some time he suffered acutely and severely both pain and discomfort, which he bore with indomitable patience and sweetness. His son and one of his daughters arrived a few hours after the accident in great anxiety, and the feeling shown on all sides of sympathy and kindness was overwhelming. It was impossible to reply to the multitudes of letters and telegrams which Mrs. Sumner received. The following letter was a type of very many of them. From the Archbishop of Canterbury (Dr. Benson):—

"Addington Park, Croydon,

"My dear Mrs. Sumner, "August 20th, 1892.

"I hope to God this is not true. Two of the larger papers have not his name among the sufferers. One word on a

post-card, as to his well-being, will be a great comfort to me at 'Haddo House, Aberdeenshire.'

"Whatever is the case give him my love and honour.

"Yours sincerely,

"E. CANTUAR."

The Bishop did not get over this accident for a long while, and the doctors so strongly urged him to spend a winter abroad in a warm climate that he and Mrs. Sumner with their nephew and niece, Gerald and Monica Heywood, started on December, 1893, for Algiers. They crossed from Marseilles, and arrived at their destination on December 15th and took up their abode at the St. George Hotel, a Moorish house at Mustapha, which is a rapidly growing village three miles above the town of Algiers. The situation was lovely, overlooking the blue sea on one side and a beautiful range of mountains on the other. The hotel garden was full of roses and orange trees with golden fruit—palms, aloes, tree ferns and geraniums in full bloom. It was like a midsummer day's dream. The Bishop gained wonderfully in health and strength in this sunny climate, and was greatly interested in the lovely scenery, the Moorish buildings—the natives—the French method of government; and the agreeable English Society settled for the winter at Algiers, both in the hotels and villas.

Sir Lambert Playfair—the Consul—and Lady Playfair gave charming receptions, and Mr. and Miss Arkwright gathered their friends together in a most delightful manner nearly every week at what were called "Portfolio Parties." Clever persons who could bring music, songs, recitations, paintings, drawings, curiosities, etc., or any speciality of art or science, to promote the interest of these social gatherings, were always welcomed. A number of excellent professional and amateur pictures were exhibited at one of these "Portfolio" parties, the subject being the

"Beauties of Nature." Rare shells, flowers, and entomological specimens were also most interesting. Mr. Arkwright did a great deal to help the Chaplain and to make the Sunday services attractive. Mr. Wynne Jones, the Chaplain at Algiers that winter, was an admirable preacher, and the daily and Sunday services in the English Church just inside the walls of Algiers were much valued. An afternoon service was held in the library at Mustapha every Sunday, which was also well attended. The Bishop felt that it was quite impossible to say how much the English visitors owed, both to Mr. Wynne Jones, for holding so many services and giving such excellent addresses, and also to Mr. Arkwright, who, as choirmaster, gave such invaluable assistance in the Church music. Christmas Day was most delightful. The sun shone gloriously. The English Church was crowded, and very beautifully decorated. There were three celebrations of Holy Communion that day, and the services were inspiring.

The following notes from Mrs Sumner's journal may be of interest to some:—

"During our time in Algeria, as in the East, we were deeply moved by the condition of wives and mothers. It is terribly sad, for where the Christian religion does not prevail, their lot is indeed hard, and fills one's heart with pity and sympathy. A woman is never seen inside a mosque. I believe she is supposed to have no soul, for in speaking to a dervish (the native village schoolmaster at Sidi-ben-Madin) he said, when we observed there were only boys in his school, 'Oh! girls do not need it; they have no souls; they die like dogs.' I do not suppose this is the universal opinion of Easterns; but it would account in some measure for the treatment of women in Mohammedan countries. All honour to Missions which are working for the salvation of women.

"The Duke of Bassano invited Lady Acland Hood and her daughter to accompany him to a great function in one of the principal mosques in Algiers, to see the last important ceremony of the Ramadan, taken by the Grand Mufti himself. Lady Acland Hood invited me to go with her (but very naturally did not invite the Bishop). We were taken up to a gallery where we could not be seen, overlooking the interior of the mosque, which was crowded with men, standing in long rows, shoulder to shoulder. The Grand Mufti was seated on a raised throne in an arched recess at the principal end of the mosque, facing the vast assemblage. He intoned in a strong voice long sentences, which I suppose were prayers. The responses were monotoned by the men, who went through a series of simultaneous bowings, genuflexions, putting their thumbs in their ears, touching the floor with their foreheads, kissing it, then rising and going through other united movements expressive of reverence and homage. All was done like a military drill, apparently with rigid discipline. The sound of the combined voices was very powerful during the whole time.

"They never sat down. The Grand Mufti read the Koran, and apparently gave them a special address. It lasted three-quarters of an hour, and as we were leaving, a Marabout came up to the Duke of Bassano and invited the whole party to come to the Grand Mufti's private room in the mosque, to be introduced to him. He received us in state, gorgeously apparelled, seated on a raised dais and surrounded by attendants. We bowed, and he asked us to sit down; then he and the Duke entered into conversation in French, which he spoke fluently, referring to the time he had spent in Paris, and how much he enjoyed it. We sat and listened. His attendants then offered us refreshments, and after a while he stood up on his raised platform,

stretched out his hands, and offered up a prayer in Arabic. His appearance was striking, and his manners most courteous. Before we left he shook hands with us very politely.

"I could not help feeling amused to think that my childish wonder, expressed after reading one of the *Arabian Nights* tales, 'Shall I ever see a Grand Mufti?' was thus answered."

Owing to the sad and unexpected death of Lady Heywood, Gerald Heywood and his sister went straight back to England, but the Bishop's health prevented him and Mrs. Sumner from going with them, much to their grief. They remained during this sorrowful time at Algiers, and the sympathy shewn them by the whole of the English community in and around Algiers was very great.

On March 9th the Bishop and his wife, with her maid, left Algiers in the early morning, driving across the plains under the spurs of the Atlas Mountains, and through cork forests and fields of asphodels, *en route* to Biskra. They slept at Setif, 3500 feet high on table-land, and the next day they entered the Sahara Desert, through the striking defile of El Kantarah, and reached Biskra in the evening. It is in a great oasis in the waste of red earth, "with stony hills, sparkling in an ocean of golden light, that seem as if they were giant waves that had turned into stone in their attempt to break into the endless desert, stretching to the blue horizon. There are, in the Sahara, 360 oases belonging to the French, and it is said that Biskra has 160,000 date palms in its oasis, besides 6000 olive trees."

The size of the town rather surprised the travellers, with its 1100 Europeans, a large population of natives, and a French garrison of 600 or 800, and the comfort of the hotel was also unexpected. "We were much interested

in the animal life at Biskra. Great lizards, two feet long, and smaller palm lizards with spiked tails, are to be seen alive, or stuffed by hundreds in the bazaars. Scorpions and centipedes abound, and one of our party was alarmed at finding on her pillow one night a centipede as large as her hand, crawling uncomfortably near, and evidently intending to remain. Locusts are also very common, and in the springtime occasionally stop the trains by their multitudes.

"Of birds there are many—eagles, buzzards, hoopoos, flamingos and turtle doves, and the climate is most delightful and invigorating. The first day we spent at Biskra was a Sunday, and Mr. Morton (the Chaplain) held a service—Morning Prayer and Holy Communion—in a large salon of the hotel. The congregation consisted of a number of English and American visitors. The afternoon walk to a wooded part of the oasis, under palms, olive, orange and lemon trees, and by streams of water, was delightful.

"During our stay at Biskra the Bishop and I visited some native abodes—mud huts, with goats on the roof and dark dwelling rooms below—the manners of these Arab people were singularly courteous, and they welcomed us to their homes very graciously. It is wonderful to see the great flocks of camels, sheep, and goats leaving the town in the early morning to pasture on the scant vegetation of the desert wilderness. The face of a camel is a curious study; he wears an abiding expression of supercilious contempt and dignified suffering which appeals to one very strongly, and may be the result of long centuries of unsympathising treatment.

"On March 14th the Bishop and I drove over to Sidi Okbar (the tomb of Okbar), which is the Mecca of Africa. Pilgrimages go to this sacred oasis. The drive was across

the Sahara desert: on one side it stretched out like a sea for hundreds of miles, and on the other side there were lovely glowing mountains. We had three strong horses to drag our carriage over the sand, and Chabane-ben-Hattab came with us as our guide. We forded two rivers, and saw desert life, many Bedouin Arabs with their families, and herds of camels. We had started from Biskra at 9.30, and reached Sidi Okbar, twelve miles off, at 12.30. The entrance into the town is by an opening between two great mud walls into a narrow, high-walled street, filled with natives. A native policeman in striped gabardine, and armed with a long stick, accompanied us through the crowds, and kept off the children in a very decided manner.

"We had luncheon in a charming garden belonging to a sheik. The table was placed near a stream which watered the oasis, and palms, fig-trees, peach and pomegranate trees gave shade and beauty to the surroundings. We visited the sacred mosque where is the tomb of Sidi Okbar, and a marabout was instructing a lot of young marabouts out of the Koran. He laughed ironically when they answered him wrongly, and looked fiercely at the English party for venturing to listen, as we did most quietly, to his questioning. Rain came on as we returned across the desert, and the swollen rivers caused some difficulty. We were thankful to find ourselves safe again at Biskra.

"On March 15th we started for Batna, a French garrison town, where we remained a few days in order to drive over and see the Pompeii of Africa, the ancient Thamugas, now called Timegad. It is twenty miles from Batna. We spent the first afternoon at Lambessa, six miles off, in order to lionise the ruins of a Roman military city there, which, in the year 169 A.D., had a population of 50,000 inhabitants. The Pretorium, and the remains of the

Temples of Minerva, Jupiter and Esculapius, with ancient baths and aqueducts, were very interesting, but not to be compared with the interest of the next day at Timegad, where the ruins are quite wonderful. It is like a great city of the dead, in a vast, lonely, desolate country, far from habitations, above a wide, silent valley.

"We entered the ancient Thamugas through a beautiful triumphal arch, into a long, wide, paved street, far wider than any at Pompeii, deeply marked with the wheels of chariots. Ruined shops were on each side of the street, having their numbers cut on the walls. The theatre, with an amphitheatre of seats, is still a fine building, in perfect preservation, carved out of the abrupt flank of a hill. The Forum is exquisitely paved, with a colonnade all round, supported by graceful columns, from which a lovely view of the valley and mountains could be seen. We strolled on to the Temple of Jupiter, which is on a raised eminence, with its huge ruined Corinthian columns lying in front of it. The beautifully carved marble edge of the roof is also broken and on the ground.

"We then went into the Roman Court of Justice—a very fine building, and the Christian Basilica, with side aisles and apse, smaller in size, yet still showing the remains of a solemn and dignified place of worship. Desolation reigned supreme. The dead city, with its magnificent ruins, all spoke of former active and crowded life, greatness and splendour, now silent as the grave. It was, to us both, profoundly striking and impressive. After some hours at Timegad, we drove back to Batna in the evening, feeling well rewarded for the long tiring day by a sight never to be forgotten.

"It was a coming down to matter of fact life when we observed on nearing Batna three tired-looking Arab women carrying very heavy loads along the road, and a tall Arab

man of the party carrying himself only, in a dignified manner. Such a barbaric want of chivalry may possibly be seen in other countries.

"The next day we went on to Constantine, the beautiful city built on a great rock, which commands a magnificent view of the whole country round. Here we spent Sunday. The Bishop took the service, and gave an address in the salle of the hotel. Amongst the congregation were some English Missionaries who, after the service, told us most interesting details about their Mission work among the Mohammedans of Constantine. Two ladies of the party described to me the homelife of the women, which in many ways was sad indeed. The Bishop and I went with several of the Missionaries to their school, held in a private house, and he spoke to the young people, his words being translated for them. The next day we lionised the city, and went into the house of a Mohammedan notability. On March 20 we returned to Algiers for Holy Week, and found to our great delight that many of our friends were still there. We had daily services and special celebrations, and on Easter Day there were 145 Communicants. On Easter Monday and Tuesday we also had special services. They were so devotionally carried out that it was a great happiness to us both, and we were glad to remain at Algiers until the 4th of April. We then crossed over to Marseilles, and after spending a short time in Switzerland we returned to England with thankful hearts to find ourselves at Home again, and to feel that the Bishop's health was so greatly restored by our time in Algeria."

CHAPTER XI.

The Bishop's Work for Religious Education.

It has been said: "If the late Bishop Sumner had done nothing else in his life he would deserve to be remembered as an Educationalist." While Rector of Old Alresford, he constantly lectured all over the County, he improved the standard of education in his own and other schools, and he was the Secretary of the Winchester Diocesan Training College (as has already been mentioned in Chapter V). This was in the time of his father's episcopate, and as secretary he had much to do with the building of the handsome college which overlooks the valley of the Itchen, and which was opened by Lord Palmerston. He continued in that work for years. At Christmas, 1879, he was presented with an address by friends of diocesan education, as a testimonial of the great zeal and ability with which, for seventeen years, he carried on his work as Hon. Treasurer and Secretary of the Winchester Training College. He was a zealous worker on behalf of the Diocesan Board of Education, of which he was chairman, and carried through the Association Scheme with the approval of the Board of Education in 1897. He was one of the founders of the Voluntary Schools' Association for Winchester, and it was purely by his efforts that a School Board was not established in Winchester. In 1890, an acute educational crisis arose in Winchester, and, to quote from a letter written to the *Guardian*, "at once the Bishop of Guildford threw himself

heartily into the question." After endless negotiations with Church School Managers and with the Nonconformists and Roman Catholics, he (ably assisted by Canon Martin and others) ascertained that a sum of £10,000 would be needed to build two schools, and put the other schools in order. It was determined to raise this sum, and to support all the schools — Church, Wesleyan, and the Roman Catholic School—by a voluntary rate managed by a Committee, partly elected by the voluntary ratepayers, and partly by Churchmen, Wesleyans, and Roman Catholics. It might have been thought that such a Committee would be hard to manage, and yet the perfect tact, the immense business knowledge, and the cheery friendship of the Bishop made absolute harmony. Still, £10,000 had to be raised, and therefore eventually the Bishop offered to build All Saints' School at a cost of £2,000, and to let them to the Rector of Chilcombe for 1/- per annum. These schools are among the best in the diocese, and many of the earlier pupils are now doing loyal work for the Church as teachers and in other ways.

Opening of All Saints' School, 1893.

The following account, taken from the *Hampshire Chronicle*, will be read with interest :—" All Saints' School, the new elementary school, on the voluntary system, for Highcliffe, Winchester, which was erected entirely at the cost of the Bishop of Guildford and Mrs. Sumner, was formally opened on the afternoon of April 29th, 1893.

" There was a very large assembly at the opening ceremony, additional interest being given to the proceedings by the announcement that an address would be delivered by the Right Hon. Sir William Hart Dyke, Bart., M.P. for Dartford, and Vice-President of the Committee of the Council on Education in the recent ministry of Lord

Salisbury. The Bishop of Guildford presided, and was supported by the Earl of Northbrook (Lord Lieutenant of the County) and Sir William Hart Dyke, M.P. Amongst those present were Mr. W. H. Myers, M.P. for Winchester, Mr. Melville Portal (Chairman of County Quarter Sessions), Canons Warburton, Durst, Haigh and Humbert, the Rev. G. T. Andrewes (Rector of Chilcombe), the Rev. the Warden of Winchester College, the Rev. the Master of St. Cross (Rev. W. G. Andrewes), the Rev. H. Martin (Hon. Secretary of Schools Council), and many other clergy and laymen of importance. Mrs. Sumner was one of the many ladies present.

"The Right Hon. Sir William Hart Dyke said in his admirable speech (which it is not possible to quote here at any length) that he was proud to find himself amongst them that day, because they were celebrating one of those Educational triumphs of which they were justly proud.

"Why did he say this? Well! in so far it was a triumph if it was showing to their fellow-countrymen that in Winchester they had done their best, and were determined to have a secure hold over the education—and especially the *religious* education of their children. That was the triumph they were met to celebrate, and it was surely in no narrow spirit of religious bigotry or jealousy—this question had grown beyond those narrow grooves. Religious education was no new question. He knew that some of their opponents—some of their Nonconformist fellow-countrymen, took a narrower view than could be wished of these matters, but Churchmen were not prepared, let it be known, to give up one jot or one tittle of those principles which they professed, or of that policy which they had always considered a worthy one to adopt as regarded their educational system. With the huge changes, some 23 years ago, no doubt the voluntary system under-

went, for a period, a severe time of trouble. But the great questions were then approached in a liberal and a grand spirit, and as in the past the friends of the voluntary system could claim to have been the sole pioneers for many years of the educational movement in this country, so from then till now, they had been prepared to sacrifice and do everything for securing in our midst an education which should be essentially a denominational religious education for the young. And he was glad to say that he did not believe they need fear they should ever see amongst the people of this country an absolutely secular education—only let the poorer parents know what that would mean, and they would shrink from it. The religious teaching they claimed for their children should be that portion of the education which should always stand first, foremost, and paramount in the teaching and bringing up of the young children committed to their charge.

"In Winchester they had just made a great effort; they had produced a Church School which he thought was worthy of the City, and he had great pleasure in coming that day to wish them God-speed in their undertaking, and tell them how much he appreciated all they had done in the past—to urge them to further exertions in the future, and for that splendid building in which they were met that day to wish for it a long and prosperous career—an honour to Winchester, and one of the greatest blessings which they could confer on the mass of their population.

"The Rev. G. T. Andrewes said that he should not be doing his duty as Rector of the Parish if he did not propose a vote of thanks to the Bishop and Mrs. Sumner, for the exceedingly great gift they had bestowed on that Parish. He might explain the matter. In the first instance, Lord Northbrook and the Bishop of Guildford very generously offered to give the Highcliffe School, and a fund was raised

for the purpose of putting the other schools in Winchester in order. Some month or two ago the Bishop of Guildford found that the funds were not sufficient, and he asked Lord Northbrook if he would be willing to give a most handsome and generous contribution to the other schools in Winchester instead of taking half the expense of that school. The Bishop of Guildford and Mrs. Sumner had now taken the entire expense of the school upon themselves, and had built it for the good of the parents of the city, and he might say for the good of all the friends of religious education. It was not only the great gift of the school he had to thank them for, but it was the very great personal interest they had taken in the progress of the work throughout. He pointed out what a practical example to the Mothers' Union throughout the world had been given, when the Bishop and Mrs. Sumner not only urged religious education, but also so generously provided it for their poorer neighbours.—Mr. James Stratton, as senior churchwarden, and one who had been there twenty-six years, seconded the proposition in a few excellent remarks, and the motion was carried by acclamation.

"The Bishop of Guildford in returning thanks on behalf of Mrs. Sumner and himself, said their hearts were very full that day The Voluntary System was now, he thought, completed and settled for Winchester. It had received, so to speak, the top-stone, and he trusted it would prove a red-letter day in the Education Calendar of the city. Sir William Hart Dyke in his interesting address spoke of the secure hold which the voluntary system gave to Educationalists as far as religion was concerned. This he ventured to say was the principle which had always actuated him (the Bishop) and influenced him so greatly to prefer the Voluntary system to the Board School system. He was also happy to tell Sir William that one of the

great advantages of the struggle they had been carrying on in Winchester was that it brought all religious parties together. Upon the School Council they had Nonconformists as well as Church of England and Roman Catholics, and they agreed to come to the consideration of the questions brought before them with an open mind, and he thought they had done battle for religion generally. Alluding to the Education Department, his Lordship created much merriment by mentioning that the Department returned the plans for the School absolutely without having even looked at them, giving as a reason that it would never allow a school to be built so shut in with houses or having the soakage of a churchyard. The fact was that if they wanted the soakage of a churchyard they must go up to the Parish Church, which was two miles away with a valley between, and he invited those present to look out of the windows and see if the school was shut in by buildings (the nearest house in one direction being many miles off.) Concluding, the Bishop remarked that no doubt more money would be wanted for the Schools in Winchester, for already they had heard threatenings of what Inspectors were going to order, but they were determined that the Voluntary System should prevail.—The Bishop then pronounced the final blessing, and the interesting proceedings terminated."

LETTER FROM THE REV. GERRARD ANDREWES.

"The Bishop's interest in religious education was not confined to what has been mentioned. He would personally, as Archdeacon, give his utmost help and good advice in supporting the clergy who were struggling to provide Church teaching for the children of Church parents, while he did not shrink from passing severe condemnation on any who were inclined to neglect the duty of keeping up their Schools. In time of crisis those who helped him had on

several occasions two, and even three visits from the Bishop in a day, in order to get matters straight. When Bishop Thorold died, and a vast amount of diocesan work fell on the Bishop of Guildford, no education work was ever laid aside, no letter that he received on a subject so sacred to him was ever unanswered ; indeed, the answer almost always came by return of post unless a visit was quicker. Thus for many years did the Bishop help to illustrate the practical way of teaching children in the faith of their parents.

"Bishop Sumner was fond of speaking about the perfect harmony which always existed on the Council which managed the Voluntary School Rate in Winchester—Churchmen, Nonconformists, and Roman Catholics working most harmoniously together. But the Bishop always omitted one point, probably he was unaware of it. The great success was due to a very remarkable extent to him as Chairman. No trouble was too great, no time too inconvenient for him. He practically was always present at the meetings—always had a kind word for everyone, and not only a kind word but the power which the writer has noticed also in Canon Liddon, of making everyone feel that each had a real and important part in the success of the work. Both the Bishop and Canon Liddon were great because they were willing to consider the suggestions put before them, and were not above learning from anyone. Yet combined with this was a firmness of purpose and power as a Chairman which made business easy. All looked upon him not only as a Bishop, and hence their superior, but also as a friend who would work with them. In All Saints' Schools his method was different. He often came in with a smile and pleasantry ready for some child, usually a laugh was heard before he had been there many minutes—even the youngest children would feel at home

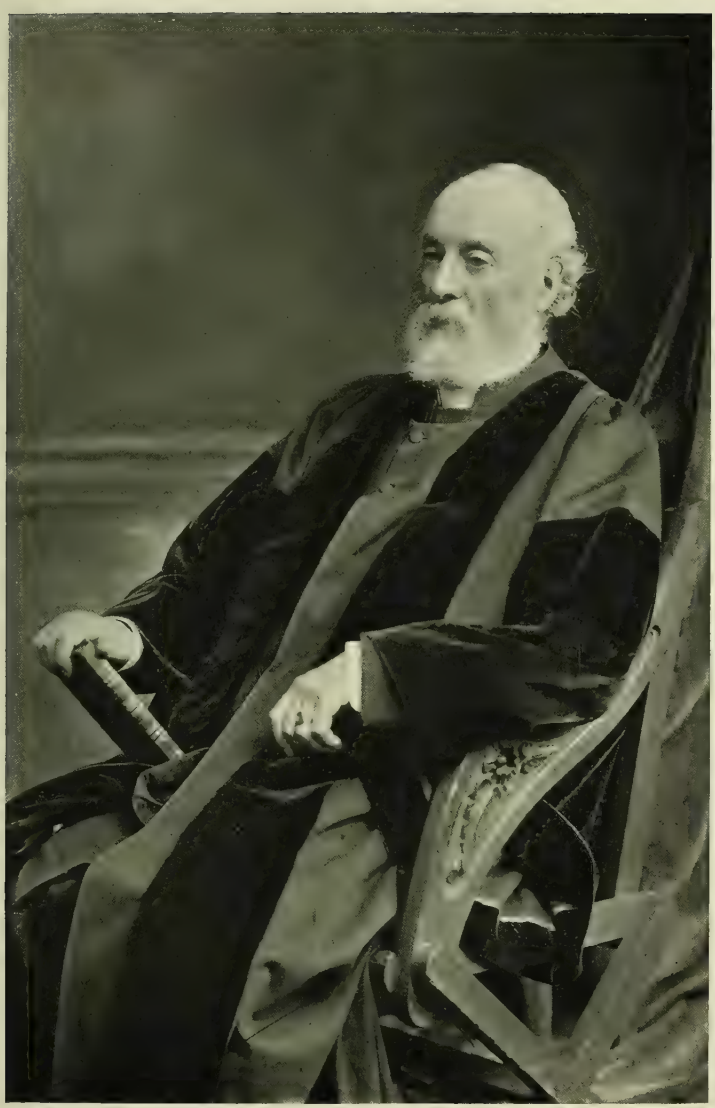
with him ; but when he had gone, there was a feeling that the highest aim of religious education was always present with him and in the words he spoke to them. Managers, teachers and children were encouraged in their fight with evil. They felt that their efforts to reach a high standard morally and intellectually were stimulated by his visit. The work of the Winchester Division of the Voluntary Schools' Association in Hampshire in administering the Aid Grant, also owed much of its success to the joint work of the Bishop and Lord Northbrook, and the great care they took about the details of that work."

CHAPTER XII.

Charge by the Bishop of Guildford.

The following Charge was the last delivered by the Bishop of Guildford before he resigned his Archdeaconry, and it is an exponent of his opinion upon subjects of such profound importance to the Church that it is given almost verbatim. "He being dead yet speaketh."

"I am thankful to God that I am permitted to gather you together once more (you, the declared clerical and lay defenders of the faith and ritual of the established Church of England in this Archdeaconry), for the purpose of prayer, praise, and consultation on some of the many topics connected with the Church, which call for our earnest attention. These are not days when we who believe that our highest interests are at stake, when the Church is imperilled as to her position or impeded in her work, can fold our hands in sleepy unconcern. I for one thank God for it. Nothing can be worse than for a Church to go to sleep. I do not think, except in scattered cases, that this is our immediate danger. I am not sure that we the clergy are not too busy. I am not sure that we do not run the risk of leaving our own vineyards not sufficiently tilled whilst we are engaged in looking after the vineyards of others. I am not sure whether we are not so burdened with work, more or less of a public character—services, meetings, management of societies, serving tables, etc.,



The Bishop of Guildford, 1905.

that it becomes very difficult to find time for reading, meditation, and private prayer as we long to do. *Experto credo.*

"I think in this respect the clergy in our large towns are in a somewhat different position to that in which the country clergyman finds himself placed. I have had practical experience of both. I must honestly confess that I think the clergyman buried in a very quiet village needs almost more support and strengthening of his spiritual powers than the town clergyman does. It is depressing to minister to very small congregations, difficult to be enthusiastic, energetic and persistent where you have only the support of your wife and family, if you are blessed with one or both. In a town it is different. There are always a certain number of friends, both of the upper and middle classes, who in large cities will rally round their parson in times of difficulty and trial. They can form a public opinion. If questions of policy not easy to solve arise, the incumbent knows to whom to turn for advice or sympathy. Those who know what a country village is without a helpful squire will realize what I mean. I fear that it does sometimes happen that a clergyman thus planted down in a remote and uncongenial soil is tempted to give up in despair. His flock is small. He can get no one to support him in the plans which he elaborates in his study for the social and spiritual amelioration of his people, and his spirits, zeal, and enthusiasm sink to zero. Quarrels, moreover, are not unknown even in country villages. When such do arise, what temper and tact is needed on the part of those concerned in them! There are always two sides to every question. There must be the carrying out of the give and take, and of the bear and forbear principles. It is such an untold blessing when peace and harmony reign supreme in a parish. To gain such an object is worth

anything except sacrifice of principle. Now I suppose we may really take for granted that in every place the same difficulties more or less will have to be contended with by the incumbent. I do not think the disposition of the inhabitants of one country village in Hampshire are very different to the inhabitants of another country village in the same county, and yet I sometimes hear it said by an incumbent that he cannot get on with his people, that he meets with no response, and he feels inclined to throw up the whole thing in despair.

Pastoral Visitation.

"Now I would venture to throw out one hint for the more effectual bringing oneself into touch with the people of a country parish with a small, but probably scattered population. Thirty-five years' experience in a country village such as I have described—small as regards population, but large as regards area—proved to me beyond dispute the immense advantage of incessant parochial and pastoral visitation amongst our parishioners. I do not think such visitation is carried on nearly so regularly and constantly almost as a matter of course in the daily round of occupations as it used to be in my younger days. If this be so I think it is a misfortune, and a loss of spiritual opportunities. How can we expect to be sent for in times of adversity, to be looked upon as a friend ready to do all in our power both for the bodily and spiritual welfare of those committed to our charge, unless in the days of prosperity they have known and loved us as friends? The ice must be broken in health. There must not be the gêne of a fresh acquaintanceship to be removed in the day of illness. If your face is familiar, your sympathy reckoned upon from past experience, your interest known and taken for granted, half the battle is gained. Then the details of illness of long standing already familiar to you for years

will lead on to topics of higher interest and of a spiritual character. If this is skilfully done, then pastoral visitation, a very difficult matter to be effectively carried out, will be found to be one of the most successful of your parochial ministrations. It is heart to heart work, which more than almost anything else draws out the mutual sympathy of kindred souls. Of course it involves labour, weariness, often-times discouragement, but what real work is not subject to all this? It is labour for our Master, not carried on in the glare of publicity, or within ear-shot of the reporter, but very true and hearty. The outside world may know but little of it, for it reckons often-times work done in the House of God as the only service which falls to the lot of the clergy. But for all that it tells in the long run, and in this respect the country clergyman has the advantage over his neighbour in the town. For with our overburdened populations increasing almost in a geometrical ratio, it is probably well-nigh impossible for him to do more than visit the sick and dying. But at anyrate vigorous efforts should be made in this direction, and depend upon it the labour and self-denial connected therewith will not be thrown away, but leave a blessing behind it.

Church Defence and Church Instruction.

"There is another matter of parochial working in connection with both our town and country parishes which I should like to bring before your notice. I refer to the Church Committee for Church Defence and Church Instruction. This is our old friend, the Church Defence Society under a new title, which, though somewhat long and cumbrous, does at anyrate remind us that both Church defence and instruction on Church truths and history are necessary, a fact of which, I think, many need to be reminded. It seems to me more clear each day that the blessings and advantages of an Established Church greatly

outweigh the counter advantages which the Liberationists connect with disestablishment and disendowment. There certainly is considerable ignorance, even on the part of some Churchmen, as to what the legal consequences would be of disestablishment and disendowment. Many are under the impression that disendowment would release the tithe payer from the burden of payment, which it would not do, and that disestablishment would free the Church from what they call the trammels of the State, which it would not do either. There is no doubt that amongst the agricultural class there is considerable ignorance as to Church history. Our English Church is not infrequently supposed to be a brand new institution, wrought out for the most part in the brain of Henry the Eighth. The date of the Reformation is supposed to be the date of its birthday. The emoluments of those who minister in it are supposed to be paid out of the taxes. It is impossible to refer at the present time to the gross exaggerations and mis-statements of fact current in the lowest literature of the day, and which only find too ready a circulation amongst the haunts of the poor. Now surely if this be the case, and none who have ever examined the details of the matter will deny it, it is the duty of the clergy who are in the happy position of being able, without being considered intruders, to arrange for meetings and for lectures, so as to spread broadcast throughout the country what we believe in our consciences to be the truth regarding the English Church. I was present about a couple of months ago at the annual meeting of the General London Committee, and it would be well to bear in mind the words with which the Archbishop of Canterbury closed the meeting in the Church House, Westminster. He spoke as follows :—

"'The attack upon the Church will of course be renewed,

and I think before very long. But we must not wait until the attack comes, because if we do we shall certainly find that a great deal which we have already done will have been forgotten, and that a great deal will have been put out of sight by all sorts of false arguments and false statements. False it may be perhaps without the knowledge of those who make them, but still false enough to do an incredible amount of mischief. We mean to win. We must go on again and again refuting their arguments. We must not forget that all these different forms of attack will not be dropped altogether, simply because we have very completely refuted them. We have refuted them over and over and over again, but it is the greatest possible mistake in any political conflict to suppose that because you have refuted an opinion which is really based upon the interest of the people who have been maintaining it, and based upon prejudices which have long existed in their minds, it is a great mistake to suppose that it is therefore dead. It is not dead in their minds at all, and if you give time to have your arguments forgotten, it is perfectly certain that the old fallacies and the old false statements will be revived to a degree that you could hardly believe beforehand to be possible. It is very astonishing sometimes to talk to people and find them re-asserting what had not only been contradicted, but completely refuted, and re-asserting it with the same assurance as they began. I press this matter because it is quite certain that we have made a real impression upon our opponents. I can see it in almost everything that they now write. I can see perpetually the tokens that they are not so sure in their own minds of what they were putting forth with such an appearance of deep conviction a few years ago. But I know for all that, that if we allow the thing to go to sleep the old self-confident assertion will come up again when perhaps we shall not be there to

answer what is said. We mean to go on until we win. We must go on again until at last it is found that it is of no use to make it an election cry at all ; that it will not do, that in fact people will be a little ashamed of putting it forward. We cannot afford to allow ourselves to lose one inch of any ground that we have already occupied.'

"Surely these words of the Archbishop ought to be borne in mind. His Grace speaks of an election cry! It is with a view to the future that we must work. We do not know how soon we may not be called upon to rally our forces in the face of a general election. It may be soon—none can tell—and we must be careful lest we be caught unawares, and unprepared as far as organisation is concerned. We do not want those who are called upon to vote for Members of Parliament to promise their votes in absolute ignorance of the important questions at stake, and of the views which the candidate for their vote may hold on the subject. We want, by the diffusion of knowledge, that even a voter who is only able to sign his mark may be enabled to record his vote thereby with an intelligent apprehension of the matter in hand, and with an honest desire to vote at the dictates of an enlightened intelligence. The Winchester Diocesan Branch of the Church Defence Society is well organised. There are 18 rural deaneries in this archdeaconry, and in each one a secretary is appointed, and in seven of them a treasurer distinct from the secretary. In addition to this there are 162 parochial secretaries of parochial committees out of the total number of 296 parishes in the archdeaconry. This leaves a good many parishes unaccounted for, and I would earnestly press upon the incumbents and churchwardens of those parishes, where at present no local action is taken, to see whether they cannot make use of the time, fast slipping away, before a general election takes place, to

help in that which after all is perhaps the most important object to be aimed at, instruction in all matters of history and facts as regards the Church of England. The excuse so often alleged that Church work is the best Church defence is true as far as it goes. But it omits an important part of Church work if instruction does not go hand in hand with ordinary parochial work. The future of our Church as regards externals depends very much upon the present action of Churchmen generally. Our actions, and specially those of the clergy, are much criticised. The Press is a most powerful engine for good or evil, and I very much fear that some of the lowest class of papers are somewhat unscrupulous in what they say of Church matters. The readers for whom they cater believe all they see in print, and gloat over a well-spiced article, ignorant oftentimes that the tale is so varnished that truth thereby is sacrificed. It is for us, my reverend and lay brethren, by all the means in our power, to try to counteract these efforts. Laymen and clergymen must work hand in hand together. It is not any more a clerical than a lay question. The Church is cosmopolitan—Catholic. Woe to us, whether of the laity or the clergy, if we, by our apathy, hand on to our successors an inheritance robbed of half its power and influence.

Trustees for Church Property.

There is one matter of business connected with Church Defence which I desire with great earnestness to impress upon your attention. I refer to the tenure of Church properties in the various parishes of the diocese. It has been brought before the Diocesan Conference several times, and the importance of the subject has been fully realised. Considerable difficulty was experienced by those who took the matter in hand in suggesting a scheme which would work satisfactorily, and be in

thorough accordance with the law of the land. But the difficulty has been surmounted. Every lawyer who has been consulted on the matter is of opinion that much of the Church property is held under trust deeds which would not be allowed to be valid in a law court. The fact has been often lost sight of that the minister and churchwardens and their successors are only a perpetual corporation in the Schools Sites Acts for particular purposes specified in those Acts. (See Schools Sites Act, 1841, Sec. B, and 1849, Sec. 4.)

"Parish rooms have been oftentimes built on glebe lands and become thereby the property of each succeeding incumbent, and may or may not be applied by him to the purpose for which they were built, and are subject to the law of dilapidations. To meet difficulties which might arise, and to prevent, in the case of disestablishment and disendowment (as far as anything human can prevent), the alienation from the Church of property given by individual donors, a trust has been legally formed for this diocese, of which the objects are as follows:—(1) The acquiring and holding of real and personal property for any of the following purposes: Church building, burial grounds, parsonages, schools, mission halls, parish rooms, and any other purposes connected with the interests of members of the Church of England within the diocese, if approved by the trustees. Twelve trustees have been appointed. The secretary to whom applications should be addressed is J. C. Moberly, Esq., 172, High Street, Southampton. Although the fund has been in existence for so short a time, twelve properties have been already absolutely and completely handed over to the trustees:—Two mission halls (one for deaf and dumb), one site for a church, one fund for keeping a churchyard in order, one church school, one addition of ground to a church school, one high school for

girls, one Queen's Jubilee hall, three parish rooms, and two church halls. Eight of these cases come from Hampshire, three from the Isle of Wight, and one from Surrey. I would very strongly urge those who are interested in the tenure of church buildings, new or old, to communicate about them with our secretary, Mr. Moberly. They could not have a better adviser.

Church of England Men's Society.

"I have spoken of Church work as the best kind of Church defence. Now I suppose that in our parochial work generally, and our parochial visitation in particular, one great difficulty in agricultural villages is to influence the men. Naturally enough it is difficult to find them at home except in the evenings, and really in a cottage where a large family lives in a confined space, and the mother has all the household affairs to attend to, and the husband is weary with his day's work, and will probably be found enjoying his pipe in the cosy corner of the wide chimney, it requires almost superhuman tact not to make a visit at such a time rather an intrusion than a mutual pleasure. And yet no one who feels the responsibility of feeding the whole flock committed to his charge can let the matter slide. The men have souls as well as the women. Their hearts must be touched as well as those of the women. Their affections must be gained, they must be brought to look upon the parson as their true friend. Of course much may be done in times of sickness; much may be done by classes for the young men, by showing an interest, even if not joining in the men's sports and games; the training of the choir and their annual outing. But, after all, these are individual efforts of individual incumbents and curates, and what we want is some workable scheme, which may be looked upon generally in the Church at large as eminently calculated to bring us into touch with the men of our parishes. They

are to a considerable extent absent from church and Holy Communion. If this be so the time has surely come when there ought to be a united effort, not of an isolated character, but of the whole Church. I venture therefore to commend to your earnest consideration an attempt which is being made to meet this great problem. The Bishop of Stepney is the chairman of the council of the Church of England Men's Society. He himself describes it as a pioneer effort to win the men of England for God. The Archbishop of Canterbury appointed the first council, which consists of Churchmen whose names are a sufficient guarantee that the society belongs to no party in the Church, but is as comprehensive as the Church itself. The following societies have ceased to exist in separate bodies, and have joined the Church of England Men's Society, *i.e.*, the Young Men's Friendly Society, the Church of England Young Men's Society, and the Men's Help Society, and representatives of each of these societies have been appointed on the council of the Church of England Men's Society. The society consists of members who shall be communicants of the Church of England, and associates, professing themselves members of the Church of England, who accept one at least of the rules of life, which are as follows :—

1. To be honest, sober, and pure.
2. To keep from bad language, bad places, bad company.
3. To pray to God every day.
4. To read the Bible carefully and regularly.
5. To be regular in attendance at church.
6. To take thought for others, especially those at home.
7. To be regular at the Holy Communion,
8. To undertake some definite work for God and His Church.

The society will aim at the following objects :—

(*a*) To promote and deepen the spiritual life of members and associates.

(*b*) To provide opportunities for social intercourse among members and associates.

(*c*) To band men, and especially young men, together in a common effort to promote the glory of God and the extension of His kingdom.

(*d*) To provide for the systematic commendation of members and associates from one branch to another on change of residence or place of work.

Each branch is at liberty to adopt its own rules and methods. The only conditions which the council lay down are that the ruling committee in each place shall consist of communicants, and all the members of the society shall recognise the call made upon them by the fact of their membership in the Church to take part in some kind of effort for the glory of God and the increase of Christ's kingdom. For the guidance of members the following suggestions are made :—

(1) The regular and punctual performance of some Church office, as churchwarden, sidesman, member of some Church committee, of the choir, or the belfry.

(2) To conduct or attend a Bible class, to teach in the Sunday school, temperance work, purity work, management of sick or friendly societies connected with the Church. To help in the working of a men or boys' club, or Church Lads' Brigade ; to help in keeping parish accounts.

(3) The promotion of men's services or special missions for men. To help in personally distributing Church notices.

(4) To pray for, to subscribe to, and attend the meetings of some missionary association, home or foreign.

(5) To take an active interest in maintaining religious education in schools. To take some personal share in the religious education of our own children.

(6) To perform the duties of a citizen as an act of service to God.

"It only remains for me to say that the affiliation fee is fixed at 10s. per annum for each branch, and that the Archbishops of Canterbury and York have issued a quasi-pastoral, urging the clergy beneficed in their several provinces to introduce, if possible, this society into the regular working of their parishes. This Church of England Men's Society then I commend to your careful consideration in the parochial work of your parishes as a society which fills the place formerly held by three societies—is working definitely on a religious basis, is elastic in its methods, and of a home missionary character, its principles being as broad as, but no broader than, the principles of the Church of England itself. Further information may be obtained by writing to the secretary, Rev. H. Cronshaw, 4, Ludgate Circus Buildings, Farringdon Street, London, E.C., who is chaplain to the Bishop of Stepney.*

Easter Offerings.

"I have spoken of disestablishment and disendowment. Disestablished the Church is not, but natural causes have certainly brought about a partial disendowment. It may with truth be said that it is almost, if not quite impossible, now for a clergyman to live upon his clerical income. Certainly it is the fact that he would find it very difficult in the majority of cases to maintain a wife and family upon the income which he receives from what is singularly mis-called his living. And yet I am confident that the laymen of the English Church are not desirous of having, as a rule, unmarried clergy. In hundreds of parishes in

* 1910. The Secretary, C.E.M.S., Church House, Westminster.

England the true parson's wife becomes a veritable mother in Israel, and as a helpmeet to her husband is able to carry on much pastoral work which he never could do except by proxy. Happy is that parish in which the family life in the parsonage is a pattern, as it ought to be, for the people to follow in their own homes—husband and wife living in holy love together as true yoke-fellows in the Lord—the children dedicated to God in Holy Baptism, and educated in the truest sense of the word as Christ's faithful soldiers and servants, in due time to influence others as they themselves have been gradually trained both for this world and the next. Two or three years ago statistics were presented to the lower house of the Convocation of Canterbury, carefully collected and summarised, by which it appeared that out of a total of 14,018 benefices, of which 549 were in the Winchester Diocese, no fewer than 5,552 (*i.e.*, rather more than one-third) were under £200 a year. Some slight aid has been afforded in this diocese by the Clergy Sustentation Fund. At the present time 34 benefices receive assistance from the fund in sums varying from £12 to £35. Twenty-one parishes in Hampshire, seven in Surrey, four in the Isle of Wight, and two in the Channel Islands have received assistance from this fund. It is much to be wished that the sums thus paid might be largely increased by donations to the Diocesan Fund. For it must not be forgotten that in the main the beneficed clergy of the Church are supported by the liberality of our forefathers. Real property is charged with tithe rent charge, whilst personal property, estimated at three times as much as real property, is not legally charged with the payments of any of the stipends of the clergy ministering to the wants of the people. All honour to those individual laymen who freely give of their substance generously for the Church's work. But we must ultimately rest not so

much on large individual gifts, as on the solid basis of small sums regularly set apart by the wealthy classes of the present day according to their means. And this leads me to bring before you for your earnest consideration one very simple method by which some help at any rate might be afforded to many a clergyman who must now really find it a matter of difficulty to make the two ends meet. I allude to making Easter Offerings a supplementary source of ministerial income.

"There is no doubt whatever that Easter offerings are due by common law at the rate of twopence per head in a house. These Easter Offerings are referred to in many Acts of Parliament, and allusion is also made to them in the last Rubric but two in the Office for Holy Communion, which is as follows:—"And note that every parishioner shall Communicate at least three times in the year, of which Easter to be one.—And yearly at Easter every parishioner shall reckon with the Parson, Vicar, or Curate, or his deputy or deputies, and pay to them or him all ecclesiastical duties accustomably due, then and at that time to be paid." Now I am not going to advocate the universal re-introduction of this ancient law. I have shown you that it is no fancy of my own, no new idea of the nineteenth century, but an ancient right never done away with by law, but allowed to fall into disuse.

"I am aware that in some towns and villages such offerings are sometimes now made at the Easter Offertory for the rector or for the clergy, if curates are necessary. And a very good custom it is. I know of one parish in the Diocese of Norwich, a small country town, with a population of 2,500 souls, in which the system was introduced a few years ago, and the result has been that the contributions have risen from £113 in the first year to £160 in the fourth. In a well-worked parish, where the

parson and people live harmoniously together, where the clergyman is active day after day in helping forward his parishioners on the heavenward road, where he is instant in his Master's work, in season and out of season ministering to the best of his power to the whole, as well as to the sick amongst his parishioners; where he is found to be zealous and eager both in day and Sunday school work, training the little ones of his flock in the paths of righteousness, feeding the babes in spiritual matters with milk, and those who are in riper years with strong meat, when he is found by the bedside of the sick, suffering, and dying, ministering to their wants, comforting the despairing soul, and pointing the bereaved husband or wife or parent or child to the hope of a blessed re-union hereafter with those whom the angel of death has already called Home; in such a case as this—which, thank God, in our day you can find in many a parish throughout the length and breadth of the land—then surely those who have been thus helped onward and upward by their spiritual pastor will be glad to show their gratitude in a substantial manner at the Easter offertory. It is not the drone (if any such there be) who would benefit by the revival of the Easter offertories, but the very man whom we want to help, the truly godly man after the pattern of George Herbert's country parson. The laity will, I am sure, forgive me for pressing such a matter as this upon their attention, but I feel that I, who would certainly never expect or desire to benefit by any resuscitation of Easter offerings, am for that very reason the right person, who is almost bound by the office which he holds as Archdeacon, to urge, as indeed I do with all my heart, that the labourer is worthy of his hire.

Conclusion.

"And now my reverend and lay brethren, I must bring my remarks to a close. I must apologise for having spoken

to you for so long a time; but, indeed, I should not feel that I had tried to do my duty if I had omitted any one of the special topics to which I have referred. The difficulty was not in finding subjects for my charge, but in selecting out of the many which presented themselves those which really seemed to be most urgent and pressing. Thank you for your attention. I pray God to have us all in His holy keeping, and fill us with a noble enthusiasm. which shall lead us to strive to the utmost of our power to carry out the special work which He has committed to each one of us in His Church militant here on earth in trust for Him.

"God be with you all! God guide and bless you in your work for Him. God keep us in the unity of the spirit and the bond of peace, till we all come unto a perfect man unto the measure of the stature of the fulness of Christ! Amen."

CHAPTER XIII.

Varied Work.

Presentation of Colours.

[*Taken from the Records of the Regiment.*]

On the 16th of July, 1891, the Bishop of Guildford was asked to assist at the Ceremony of the Presentation of the New Colours to the Prince of Wales' Volunteers, South Lancashire Regiment, at St. Helier's, in Jersey, and to give an address on the occasion. The Bishop and Mrs. Sumner were the guests of the Lieutenant Governor and Mrs. Ewart. It was impossible to exaggerate the interest taken in this function throughout the Island by all classes. The sun shone brilliantly on the crowds assembled in the "People's Park," the place selected for the Ceremony.

"The Regiment, under the command of Col. McDougal, was drawn up to receive the Governor at 11.30 o'clock, when General Ewart, C.B., rode on the ground with his staff, and was received with a Royal Salute. He was followed by the Bishop of Guildford in his robes, and the Dean of Jersey, also robed, together with other clergy, and the religious part of the Ceremony began. The Hymn, 'Brightly gleams our banner,' was most impressively sung by the whole regiment, accompanied by the band."

The Bishop then read the prayers, and at the conclusion he addressed the Regiment, and in a loud clear voice said that "He should be sorry for the service to close without his having the opportunity of saying a few words to them. Its significance could not escape the notice of those who had entered fully into the meaning of the prayers just offered

up. Some might wonder how a man of peace like himself, one set apart for the service of the Most High God—the God of peace—could consent to consecrate colours to lead a regiment on to war. But it was just because he was a man of peace and not a man of war that he did so. They were men of peace as he was, but if men wanted peace they must be prepared for war. War was often necessary in order to secure the blessings of peace. He longed for the time when wars should cease, and when their swords should be beaten into ploughshares—when nation should not lift up sword against nation, neither should they learn war any more! But because they had not yet reached that millennium, God forbid that they should therefore dissociate the profession of Arms from all that was holy, sacred, and true. He looked upon many in the military profession now living, as the personification of all that was manly, highminded, and faithful ; and in times gone by he had only to recall the names of Havelock, Lawrence, Hedley Vicars, Gordon and others. He trusted that the Colours now to be committed to their faithful keeping would ever lead on to victory. Let all remember that it was in the hour of victory that the true manliness of the soldier was shown. To savage nations victory often meant massacre, rapine, and loot ; but the true soldier in the hour of victory showed moderation and Christian character. He felt sure they would be courageous and brave in the time of danger, and he would urge upon them if ever called to face the foe, in the hour of victory—for he threw no doubt on that—to use it as Christian soldiers. He hoped, however, it would please God to avert war from us ; but if it ever did come in their day he prayed that God would defend the right, and make His blessing to rest upon them both in times of difficulty and through all Eternity."

The Bishop then pronounced the Benediction.

After the presentation of the Colours by his Excellency, Colonel McDougal turned to the Bishop of Guildford and said that on behalf of the Regiment he begged to offer to his Lordship their sincere thanks for coming there that day, and also for the very impressive manner in which he had officiated at the Service of Consecration of the new Colours.

Welsh Disestablishment.

On January 26th, 1895, a large public meeting was held in the Guildhall, Winchester, summoned by the Bishop of Guildford, on the subject of disestablishment and disendowment with special reference to the Church in Wales. There was a very crowded attendance. The Bishop and Mrs. Sumner had invited Lady Frederick Cavendish to stay with them, in order to speak at this meeting.

Lord Northbrook took the chair as Lord Lieutenant and High Steward of the City of Winchester, and the Bishop opened the meeting with prayer. In his opening speech Lord Northbrook said that of all the questions which were at the present day before the public notice, the question of the Church was one of the most important; he was exceedingly glad that Lady Frederick Cavendish would speak on the subject, and he was sure that what she said would be worthy of the importance of the question.

Lady Frederick Cavendish then gave a splendid address, upholding the Established Church, both in England and Wales, in the most impressive manner. She spoke as a strong Radical, but as one whose loyalty to the Church was the great principle of her life, and she proved in eloquent words, the fact that the Welsh Church was not a different one to the Church of England, but that it was historically the most ancient part of the English Church. She concluded with these words: "We appeal against the proposed measure in the name of the poor, in the name

of the Welsh people, in the name of truth, and justice, and mercy, and in the Name of God."

Lady Frederick then moved the following resolution:—

"This meeting protests against the proposed measure for the disestablishment of the Church of England in Wales and Monmouthshire, and the diversion of the temporalities of that Church from the objects to which they are at present devoted, and will do its utmost to frustrate the same."

The Mayor of Winchester, in seconding the resolution, said he felt no words were necessary from him any more than that he seconded the resolution most heartily, because he believed it would cause to the Church of Wales and the Church of England very serious injury—he might say to the Church of Christ; and in saying "to the Church of Christ," he thought there were many Nonconformists who also were of that opinion.

The resolution was unanimously carried.

The Bishop of Guildford said that Lady Frederick Cavendish stood before them as a Liberal, and the Mayor of Winchester had seconded her proposition as a Liberal; he stood before them as a Conservative, and in justice he should add, "of a somewhat Liberal type." It was not the wish of the Church simply to vote Tory; they wished to be free as regarded their politics as Churchmen. Be Churchmen first, politicians second; at any rate always stand true to Church principles. When Lady Frederick Cavendish was asked by him to be good enough to come and speak to Winchester people, she replied that she was afraid whether she would be well received, because she could not appear under Conservative colours. He wrote and told her that it was certain she would have a hearty welcome. After her candid, lucid, Christian and Churchmanlike speech, he was sure they had done the right thing in asking her to speak to them on that subject. They did not want to take onesided views of that great question.

Lord Northbrook never said truer words in his life than when, at the commencement of the meeting, he remarked that this was one of the most important questions which had arisen in our time. They could not at present forecast what the issue might be, but he had no hesitation himself in saying he did not believe the day would ever come when he, at any rate, should see either the Welsh Church or the Church of England disestablished or disendowed.

He wished to enforce the words of Lady Frederick Cavendish with all the power he could—that the Church of England and Wales was not a Church founded at the time of the Reformation. It had existed ever since the earliest centuries of Christianity, and the Church was reformed but not founded at the Reformation. He did not know if they had ever heard what happened to "Rob Roy" (Mr. MacGregor), who was a great open-air preacher in London, when he was speaking once—as he did every Sunday—with reference to the Church of England and the true faith. A working man in the crowd called out, "Where was your Church before the sixteenth century?" What was Mr. MacGregors's answer? He said, "My friend, where was your face this morning before it was washed?" That might seem the retort of a joker and humourist, but it had the essence of truth in it.

There were no doubt great changes, but the Church of that time was only reforming itself, and sweeping away the incrustations which had gradually gathered around it—it was the same Church afterwards, as it had been before—only purified. The English and Welsh Church dated from the very earliest times. Long before there was a King or a Parliament the Church of Christ was planted in these lands.

The Welsh Church, far from being an alien Church, was absolutely incorporated with the whole and most ancient

history of the country, and at the present time they saw the Church in Wales growing rapidly in zeal and energy. The Church buildings, the Church restorations, the Church enlargements, the giving of money for Church educational purposes, the number of catechumens to be confirmed, the number of communicants; all these signs of religious life had so much increased that Mr. Gladstone himself had spoken of it as a living and rising Church full of earnestness and activity. And when it was proposed to disestablish and disendow that Welsh Church, only as a preliminary to the disestablishment and disendowment of the Church of England, think what a cataclysm they were creating for themselves. He wished that assemblage had had the privilege he himself had of attending the grand meeting at the Albert Hall, and of hearing the Bishop of London (who was described as "Granite on fire") speak, and urge people as they valued their own welfare and the welfare of their children and children's children after them, not to throw away the great benefits so abundantly poured upon them through the Church of England—the Gospel preached without money and without price in the towns and cities and outlying districts of the country. Now there was not a man, woman, or child in the land but had the right to the spiritual ministrations of a clergyman when in trouble, in sickness, or in the hour of death. If there was disestablishment they would bitterly rue the day on which such a measure passed the Houses of Parliament, and therefore he urged on all present to be up and working loyally for the good of the Church, remembering always not to speak unkindly of those who could not see eye to eye with them, but to argue with those who differ, soberly, rationally, charitably, kindly, and yet never to be afraid of saying they believed disestablishment would be an iniquitous measure. May God avert it! He did not think these words were too serious to use.

The Archbishop of Canterbury had requested that all members of the Church of England and Wales would make the future of our Church a matter of prayer—it was a high and holy purpose which they had in view, to strive as far as lay in their power to prevent this deluge from coming on them. Let them all determine to make it a subject of prayer; let them ask that God would guide the rulers of this country that they might not lay irreverent hands on the Ark of God, and that the serious danger which threatened the Church might be frustrated.

Let the Church be reformed, if she needs reformation, but, in God's name, do not attack the Church, for she is rising more and more to duty and to a sense of responsibility, and by God's help she has become the greatest blessing of our land.

Reparation of the Nave Roof, Winchester Cathedral, 1896–98.

A Dedication Service was held on June 9th, 1896, directly after Morning Prayer, before raising the first new beam on to the roof of the nave, and a procession was formed from the Cathedral to the north side where the works were going on. The Bishop of Guildford, with Canons Valpy, Haigh and Warburton, the Minor Canons, Vergers and Choir, took up a position on the east side of the scaffolding. The Bishop of Guildford having stepped upon a raised platform above some of the timbers, the Choir sang the 132nd Psalm, after which the Bishop, in distinct tones offered up the following prayer, which he had written for this special service:—

Prayer.

Almighty God, our Heavenly Father, vouchsafe to hear our prayers which we offer up unto Thee at the commencement of the work now undertaken for the restoration of this Cathedral

Church. Bless, we pray Thee, the raising of this beam to its assigned place, that, together with its fellow-beams and supports thereon, Thine House may, for centuries to come, stand forth as a monument raised to Thy honour and glory as a house of prayer for all people, as the place where Thine honour dwelleth, and as in the tabernacle of old, where Thou mayest meet Thy people to bless them. Grant that all they who, to the furtherance of this work, shall have faithfully offered to Thee of their substance, may ever be preserved both in body and soul. And O Thou, Who art the shield and defence of Thy people, be ever at hand, we beseech Thee, to protect and succour the workmen employed in the restoration of this sacred building; keep them from all sin and profaneness, and shelter them from all accidents and peril; that the work which, through Thy mercy, hath now been begun, may, by their labour and Thy blessing, be brought to a happy and successful end, through Jesus Christ our Lord. *Amen.*

The Bishop then added the following prayer:—

O God, Who hast built the living temple of Thy Church upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone, grant unto this work of Thine own Hands continual increase in spiritual strength, and daily make Thy people more meet for the eternal Tabernacle of Thy rest in the Heavens, through Jesus Christ our Lord, to Whom with Thee and the Holy Ghost be all honour and glory, world without end. *Amen.*

The benediction having been pronounced by the Bishop, the signal was given for the hoisting of the beam by Mr. Colson. It was quickly carried up by the steam crane and set down with the greatest ease in its temporary resting place. Its weight was 2½ tons. When the ceremony was over, the Clergy and Choir left again, in processional order.

On the Death of Dean Stephens, December, 1902.

The Bishop of Guildford preached in the Cathedral on Sunday afternoon, December 28th, after the death of Dean Stephens, from the text "He will swallow up death in

victory" (*Is.* xxv, 9). The following extracts of the sermon show the profound appreciation he formed of the Dean's devoted work for the Church :—

"Here in this Cathedral our thoughts are fixed to-day on the removal from amongst us of one who, for eight short years, has been the honoured Dean of this Cathedral and the prominent figure among Winchester citizens. Deeply we deplore his loss. Most sincerely do we sympathise with those, his nearest and dearest, from whom he has apparently, in all the vigour of manhood, been snatched away by the Angel of Death. . . .

"None can have failed to recognise in him the character of one whose only desire was to do his duty both towards God and towards man. . . .

"Well known he was in the historical and literary world. Nor can we forget the untiring efforts he made to promote the cause of temperance and Mission work abroad. But our knowledge of him was more specially connected with his Cathedral work. Full well we know what continuous care he took of the fabric of this grand old monument of bygone ages, which was so intensely dear to him ; but he loved still more the Cathedral services, and the longing was ever uppermost in his mind that they should be carried out as faultlessly and reverently as it was possible.

"Every member of the choir knows how earnestly he sought to inspire them personally with a sense of the solemnity of their duties as vicars choral or choristers. He did his utmost to make them feel the dignity and responsibility of their office, and most anxious was he that each service should be sung heartily, devotionally, and to the glory of God.

"His great anxiety was that everything connected with the Cathedral should, according to his own devout aspira-

tions, be a model to the Diocese at large, and that the Cathedral might more and more be looked upon both by the clergy and laity of the Diocese as their Mother Church.

"We cannot but pray that the recollection of Dean Stephens and his influence in striving to spiritualise each service may remain with us as a sacred memory."

Dedication of the Memorial to Miss Charlotte Yonge,

which is a beautiful Reredos placed in the Lady Chapel representing the Annunciation, and executed by Mr. Kempe.

On July 3rd, 1905, Winchester Cathedral was in festal array because the long delayed memorial to Miss Charlotte Mary Yonge, the authoress, was to be dedicated that day by the Bishop of Guildford, one of her most faithful friends.

Miss Yonge's name was ever beloved and honoured in a very special degree in Winchester, where she was so well known and where her books were so widely read.

If there was one place more than another that she loved all her life it was the venerable Cathedral, and there were few functions that took place within its sacred walls which she did not attend.

Following the order of our Prayer Book Lectionary, the Second Lesson for that evening was St. Paul's address to "The elect Lady," (2 *St. John*). The anthem was *Smart's* "The Angel Gabriel." Directly after Evensong, a procession, headed by the cross, was formed, and the clergy, the Bishop of Guildford, Archdeacon Haigh, Canons Valpy, Braithwaite, and Gore Browne, the Revs. T. Gibson, H. A. Bowles, and others, proceeded with the choir to the Lady Chapel, followed by a large congregation singing hymn 450, "Shall we not love thee?"

The Chapel was crowded, and many were obliged to remain outside. After special prayer, the Bishop then

solemnly dedicated the beautiful memorial to Miss Yonge, with the words: "In the faith of Jesus Christ, we dedicate this altarpiece to the glory of God, and in memory of His servant Charlotte Mary Yonge, in the Name of the Father, and of the Son, and of the Holy Ghost. Amen."

There were many present who felt thankful that so beautiful a memorial should evermore remain in Winchester Cathedral to recall Miss Yonge's inspiring and devoted life, and stir coming generations to read her works and follow in her steps.

Marriages.

The Bishop of Guildford was frequently asked to officiate at the weddings of friends and relations. Naturally the marriages of his own children had been of the deepest interest to him. He united his eldest daughter Effie to Arthur Heywood (eldest son of Sir Percival Heywood), in Old Alresford Church, in 1872. He assisted at his second daughter Louisa's marriage, also in Old Alresford Church, in 1882, when the Bishop of Winchester united her to his second son, Barrington Gore Browne; and he took the service when his only son was married to Agnes, second daughter of Mr. Benson, of Langtons, in 1883. Then came the later marriages of two of his grand-daughters—in 1899, Muriel, eldest daughter of Sir Arthur and Lady Heywood, to Mr. Warren Markham; and in 1901, Ella, their second daughter, to Major Denis de Vitrè, R.E. He officiated at both these weddings.

Other weddings were also held in special remembrance; one at St. George's Chapel, Windsor Castle, when the Dean of Windsor's daughter, Margaret Eliot, was married to Major Fryer, of the Suffolk Regiment, on June 1st, 1892. It was a lovely wedding. Again in July, 1898, when the Bishop and Mrs. Sumner were the guests of their great and life-long friends, the Hon. and Ven. Archdeacon

and Mrs. Stanhope, at Byford Rectory, Herefordshire, for the marriage of their daughter to Mr. Gerald Heywood. The Bishop's words at that service will long be remembered. We quote a short extract from his address.

After speaking of the solemnity of the life-long vow between man and wife, and referring to the holy state of matrimony as symbolical of the mystical union which exists between Christ and His Church, and which is based upon love and sympathy, he exhorted them to remember that such was to be their life together—lived in God's sight in accordance with the hymn they had just sung, "O perfect Love." There could be no happy marriages without love and sympathy, and he knew where there was love there must be happiness ; he knew it by fifty years' experience, and he also knew and confidently felt that there was a most happy future in store for them. Love would always bring down from on High the chiefest blessings God conferred upon his children, and surely there were many in that Church who had felt it was in time of sorrow that love and sympathy between husband and wife drew them both nearer together and nearer to their Master, Jesus Christ, and so he would not wish for them—the bride and bridegroom—a perfectly cloudless life, but he would say to them in the words of St. John, "I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."

The marriage of Helena Montagu, in 1904, youngest daughter of Admiral and Lady Agneta Montagu, with Mr. Vans Best, at St. Andrew's Church, Hamble, was of great interest both to the Bishop and Mrs. Sumner, owing to their friendship with the bride's family.

There were many other marriages which the Bishop of Guildford solemnised in the Guards' Chapel, in St. Cross Church, and in other Churches, which were affectionately

remembered by him, and in each case his benediction on the newly married couple meant a great deal, and was pronounced with profound feeling.

In May, 1903, Bishop Ryle was appointed Bishop of Winchester, having been translated from Exeter, and in a letter to the clergy he remarked :—"The Diocese will agree with me, that the thanks of all are due to the work and kindness of the Bishop of Guildford and of Bishop Ingham during the past three months." He who had taken a prominent part in the enthronement of two previous Bishops, was once more a conspicuous figure at the enthronement of Bishop Ryle, but the weight of advancing years lay heavily on his shoulders.

After this, though the Bishop attended meetings and took a good share of the work of the Diocese, he did not take so many functions, and the appointment of Dr. Macarthur as Bishop of Southampton greatly relieved him.

CHAPTER XIV.

Golden Wedding.

On July 26th, 1898, the Bishop of Guildford and Mrs. Sumner kept their Golden Wedding Day. In the morning, Holy Communion was celebrated in the Cathedral, when their own family, Mr. and Mrs. Heywood Sumner, Sir Arthur and Lady Heywood, Canon and Mrs. Gore Browne, and some of their grandchildren, as well as Canon and Mrs. Milford, Colonel and Mrs. Heywood, and twenty or thirty relations and friends, were with them.

The Bishop of Winchester (Dr. Randall Davidson) was the celebrant, and the Dean and Cathedral Clergy took part in the service. The Bishop and Mrs. Sumner passed the morning at their Home, receiving innumerable telegrams, letters of congratulation, and many costly and beautiful gifts. They were surrounded by friends and relations at luncheon time, among whom were Lord Northbrook, Lady Emma Crichton, and Mrs. Randall Davidson.

The Members of the Mothers' Union took a prominent part in what may be described as the more public side of the tangible expression of love and respect. The Central Council, of which Mrs. Sumner was president, forwarded an Address. Other valued addresses and communications were also received from numerous Branches of the Mothers' Union in the Winchester Diocese, and beyond. The Members and Associates in the Diocese of Winchester subscribed amongst themselves and presented Mrs. Sumner

The Bishop and Mrs. Sumner.

Diamond Wedding, 1908.

with a very handsome testimonial. The Bishop and Mrs Sumner were invited to attend a meeting at Wolvesey Church House on the afternoon of the Golden Wedding Day, when the presentation was made by Mrs. Chaloner Chute. A large number of Presiding Members and Enrolling Members had assembled to welcome the Bishop and Mrs. Sumner, and they received a most cordial reception as they entered the Hall.

Mrs. Chaloner Chute, addressing Mrs, Sumner, said they had met there that day as representing the Mothers' Union in the Diocese of Winchester, that they might have an opportunity on that great anniversary of expressing to her and to the Bishop their personal good wishes and most affectionate greeting, and thanks for all they had done for them. In the Diocese of Winchester they had many blessings, but amongst the high privileges they had enjoyed was that of having had the Bishop and Mrs. Sumner in their midst all these fifty years; they had been the friends of succeeding generations—she was sure she might say this of her own family, and she ventured to think it applied to very many more families in the Diocese, and they had never gone to the Bishop or Mrs. Sumner wanting assistance, counsel, advice, or sympathy without finding all they needed in the way of true friendship. While all Church-workers were indebted to them, those who represented the Mothers' Union in the Diocese had a special claim to take part in the rejoicing on that auspicious occasion—an anniversary in which all who loved, honoured, and reverenced the Bishop and Mrs. Sumner were taking part. She was not going to speak of the benefit of the Mothers' Union because they afforded the best testimony of the value of its existence by the fact of their all belonging to it, and doing as they were, their utmost to further its objects and carry out its work. That great institution owed its existence and

present position to the work of Mrs. Sumner, who originated the idea of the Union and had laboured so hard to advance it, giving of her gifts so lovingly and devoting her health, strength, and talents to the furtherance of the work. They indeed felt they owed Mrs. Sumner a deep debt of gratitude for the great benefit she had conferred, not only on the present generation, who had been participating in the advantages during the early days of the Mothers' Union, but the influence and results of the work would continue through future generations—they knew how far that influence and work had spread already, not only in this country, but all parts of the world, numbering its members by thousands. Of much of the work they could not speak—it centralized in the quiet life of Home, but on the Home life of to-day the future of the country would depend, and whether its sons and daughters did their part for their country and their neighbours. The Members and Associates of the Mothers' Union in the Diocese of Winchester desired to avail themselves of that opportunity to offer to Mrs. Sumner a small token of affection, gratitude and esteem, which they hoped she would accept. They had ventured to select something for Mrs. Sumner's personal use—which even when using she would still be carrying on the work of the Mothers' Union—in the shape of a writing table and fittings, and for the furtherance of the work of the Mothers' Union they wished also to present to her the sum of £125.

Mrs. Chute handed Mrs. Sumner a Russia leather pocket book, containing bank notes to the amount stated, and the screen was withdrawn from before the various articles making up the beautiful testimonial.

Concluding, Mrs. Chute said she wished to add a word also with reference to the great part the Bishop of Guildford had taken in all the work. Although the gift was to

Mrs. Sumner they knew how much her work owed to the wise counsel, help and sympathy of the Bishop who had a warm place in their hearts and in their gratitude.

Mrs. Sumner acknowledged the gifts with deep feeling, and affectionate thanks to Mrs. Chute and the Members and Associates present. Referring to her husband, she said, " He has been my guide, adviser, and constant helper at every step in the history of the Mothers' Union, and without him, I should never have been able to carry on the work. As it is our Golden Wedding Day, you will bear with me if I praise my husband, and say we can look back on 50 years of 'happy, united, and blessed life.' Our hearts are filled with thankfulness to God, and to all those who are helping to make this a red-letter day in our lives : a day ever to be remembered as surrounding us with the love of children, grand children, relations and friends, and crowned with this beautiful tribute of affection, from my dear fellow-members and associates in the beloved Diocese of Winchester."

The Bishop of Guildford, who was received with much enthusiasm, said that his wife had asked him to say a few words of added thanks for the beautiful presents they had given her, and indeed after the kind references of Mrs. Chute to their united names, it was scarcely possible for him to remain absolutely silent. Mrs. Chute had spoken of the warm and lifelong friendship which existed between her family and their own, and he might truly say that they had always found that " Noblesse Oblige " and the children of the parents became their true friends also. He could point to many a layman's house where they had seen the succession of the Son to the Father, but still the same intimacy had gone on between them and the new comer, as had existed years before between them and the old possessor of the estate. It was a great comfort to know that

in this Diocese at any rate the work of the Mothers' Union, sanctioned by the Bishops and Clergy, was so much helped forward by the laity that it would be carried on even if the clergy of any particular parish changed from time to time. He thought that the aims and objects of the Mothers' Union were emphatically those in which the wives of the laymen of the diocese, as well as the wives of the clergy were working well together. Mrs. Sumner had told him of the energetic work of the Mothers' Union in the Army Branches, and Mrs. Willoughby had handed to Mrs. Sumner from the Winchester Army Branch a case with gold pencils, which, in presenting, she has described as "a small token," but it was a most useful and charming gift to be used in connection with the great gift of the day. They had also had a beantiful ornament sent by the Army Branch at Aldershot. He felt that he must say a few words with reference to some other details of their Golden Wedding Day. They had been receiving numberless telegrams, letters, and presents since the early morning. The door-bell had been ringing incessantly—this all showed the kind, loving feeling towards his dear wife and himself, which touched him so deeply. He did not believe anyone in that room except himself knew the hours she spent in work connected with the Mothers' Union. He was afraid the Mothers' Union was looked on by some members of his family as his wife's youngest child, and they thought the youngest child was taxing their mother's strength too much, but he was sure that it was taxed in a good work. He did not believe until the last day came they would ever know the good this Mothers' Union was doing through his wife's original starting—not only in England or this Diocese, but throughout the four quarters of the globe. They had received letters and telegrams from distant parts of our Colonies within the last few days, all telling of the

wonderful success of the work now going on. It was to him a very great pleasure to see his wife so appreciated and honoured by loving friends, some of whom spared no time, labour, or energy in helping her, and whom she so greatly loved and valued. Why his wife should have asked him to speak for her, he could not imagine, but at any rate he could say that "out of the abundance of the heart the mouth speaketh," and they did tender to their friends true, earnest, hearty and loving thanks for their kindness, not only that day but every day. In his wife's name and his own he sincerely thanked Mrs. Chute, Lady Agneta Montagu, and all the Members of the Committee who had chosen and presented so beautiful a gift. May God's richest and most abundant blessing rest upon them all, and as has been so well expressed in one of the letters they had received, "May this Mothers' Union be the means of making many more happy and Golden Anniversaries in the world in times to come than there had ever been in times past!" That was a happy thought on this their Golden Wedding Day, and God grant it might come true!

The following day, some 1200 Members of the Mothers' Union in the Deanery of Winchester attended a service of thanksgiving at the Cathedral, and afterwards repaired to Wolvesey Palace, where under an enormous tent, an excellent tea was most kindly provided by Mrs. Wood Stephens for everyone. At the conclusion of the tea, the Bishop of Guildford and Mrs. Sumner addressed the large assembly, and were listened to in rapt attention. The presents which had been given by the Mothers' Union were then shown, and Mrs. Sumner gave a letter of thanks headed by the badge of the Mothers' Union in gold, to each member as they left the Wolvesey grounds.

On March 24th, 1899, the Bishop suffered great sorrow in the loss of his eldest sister, Mrs. Gibson. It had been truly

said that "hers was a noble, though hidden life, which passed out of the Church of God here on earth to the rest of Paradise, and it would be a loss to members of the Church Militant if no record was made of so beautiful a character." She married the Rev. William Gibson, Rector of Fawley, and survived him many years. Her sons and daughters may well rise up and call her blessed, for they owe much of their usefulness and success in life to the careful training she gave them in a Home where both father and mother set before them the highest example. The present Bishop of Gloucester and the late Coadjutor Bishop of Capetown are among the best known of her family. It is needless to say that she left her mark in the parish, where she helped on every good work, notably the "Mothers' Union," which was dear to her, as the Bishop of Guildford and his wife were so near to her by kith and kin. We have heard him speak of his first lessons in Latin and Greek, as being given him by his eldest sister, and he was greatly attached to her. She published *Simple Sketches of England and her Churchmen in the Middle Ages*, a book which has had a large and steady circulation; also *First Teachings about the English Church*, which is very excellent.

The Bishop of Guildford's eightieth birthday was celebrated on Sunday, July 3rd, 1904. Upon the previous evening the ringers fired a *feu de joie* on the bells of the Cathedral. On Sunday morning before the 11 o'clock Service, the Dean of Winchester, Dr. Furneaux, conveyed in a short address, on behalf of the Chapter, their good wishes to the Bishop in the Chapter Room; while on Monday afternoon the Cathedral Choristers paid a visit to the Bishop's house, in the Close, and sang most effectively the following Birthday Pastoral, by Spenser, which was set quite beautifully to music by Dr. Prendergast, Mus. Doc. the Cathedral organist, who was himself present and conducted.

A BIRTHDAY PASTORAL.

JULY 3RD, 1904.

"Hark! how the cheerful birds do chant their lays,
And carol of Love's praise,
The merry lark her matins sings aloft;
The thrush replies, the mavis descant plays,
The ousel shrills, the redbreast warbles soft;
So goodly all agree with sweet content
To this day's merriment."

The melodiousness of Dr. Prendergast's charming composition brought out with good effect the poetic lines, and, when sung, as it was with much delight by the boys, this "Pastoral" was a lovely expression of birthday good wishes, and the Bishop expressed feelingly to Dr. Prendergast the pleasure it gave him. The afternoon was spent by the happy party in games and tea on the lawn. Hearty and sincere congratulations came from the whole of the Diocese, which he had served so long and zealously, to the Bishop of Guildford on the attainment of his eightieth birthday, and it was kindly said that, "We are sure all will be glad to know that the memorable anniversary found not only the Bishop but Mrs. Sumner in the best of health. That this carries with it the assurance of continued vigour of work as far as years and strength permit, needs not remarking here at home, where the Bishop's labours, under six Diocesans—Bishops Sumner (his father), Wilberforce, Harold Browne, Thorold, Davidson and Ryle—are so well-known and appreciated. His career has been a remarkable progress from the quiet, but useful life of the country clergyman, to that of one of the busiest men in the Diocese. Archdeacon of the titular portion of it, Canon of the Cathedral, Proctor in Convocation for the Diocese, and for many years Prolocutor of the Lower House of the Convocation of Canterbury, and finally the Suffragan Bishop upon whom, from a variety of causes, so much has fallen, and has been so loyally carried

out, and that, in spite of a period of bodily disability, which would have driven any man of less enthusiasm and love for the work into retirement. That there may be many years of the sunset of life still remaining to his Lordship, all sincerely join in hoping."

ON THE EIGHTIETH BIRTHDAY, JULY 3RD, 1904.

"OUR BIRTHDAY WISHES."

"Dear and revered, we bless the Summer day,
That golden day when first you saw the light,
And now that fourscore years have passed away,
And silver-crowned your honoured head with white,
Fresh joy be yours, we pray, in Heart and Home,
Loved by us all, and by your nearest best:
And while your love goes out to all who come,
In blessing them, may you yourself be blest." D. G. B.

The following notice appeared in a well-known London paper on July 14th, 1904:—

"The eightieth birthday of the Bishop of Guildford has been the great event of this past week in the Diocese of Winchester. With Winchester, indeed, he has been long connected. His father was Bishop of the Diocese for many years, and his uncle was Archbishop of Canterbury. Dr. Sumner is still the handsomest of the Bishops, and his wife who is so well-known as the foundress and tireless advocate of the 'Mothers' Union,' makes him a devoted helpmeet."

In a life so active and far-reaching as his, it is difficult to indicate all the various matters in which he was interested, and the many meetings and functions in which he took part; but it may be said with truth, that in everything which concerned the welfare of the Church, of the Nation, and of the community among whom he lived, he was to be found at the front.

Of course the Bishop was asked to preach in various Cathedrals and Churches, and to preside at many meetings and to take many special services, so that it is not surprising that these multiplied engagements, in addition to

a large correspondence and numberless interviews, became after a time too much for him.

It is impossible to give an idea of the innumerable letters received by the Bishop from the Bishops of the Diocese, with whom he worked as Suffragan. They showed clearly their absolute confidence in his opinion, which was perpetually consulted, their appreciation of his gigantic capacity for work, and his zeal in the spiritual side of it which was nearest his heart. There are many letters from Bishop Harold Browne, Bishop Thorold, and from the present Archbishop of Canterbury, every one showing the intimate relationship which existed between the Diocesan Bishop and his Suffragan of Guildford, their personal affection for him, and their appreciation of his knowledge of the Diocese. His wise judgment, his straightforward and courteous way of carrying out their wishes, his unvarying loyalty to their rule, and above all his devoted love to his Master Christ, were the motives which pervaded his whole life and inspired his whole work.

Some of the letters which were written to him were couched in terms so affectionate and grateful that they cheered and strengthened him in many an anxious crisis during his official work as Suffragan Bishop.

It is a happiness to look back on so faithful and loving a character, which now is shining brightly in the rest and peace of Paradise. He had countless friends and no enemies, and he will ever be remembered and spoken of as "the dear Bishop" or "the beloved Bishop."

Resignation of the Office of Suffragan Bishop.

In 1904 he resigned the office of Suffragan Bishop, though he still retained the title of Guildford, and in September of that year he was presented with an address

in a handsome volume, containing the signatures of upwards of 700 of the Clergy of the Diocese, as an expression of their appreciation of the manner in which he had discharged the duties of that important office.

One clause of the address may well be quoted here, "We feel that it would be impossible for us to speak too warmly of the thoughtful kindness and consideration which you have invariably shown towards the Parochial Clergy, and to thank you sufficiently for the excellent and practical warnings, encouragements, and fatherly counsels which you addressed to our candidates for Confirmation."

In a letter in reply, the Bishop wrote, "My whole ministerial life has been spent amongst you, and it is a very great comfort to me to find that your feelings towards me are characterised by such warmth and affection as fill my heart with joy, and are truly reciprocated by me. . . . My aim has been to be a fellow-worker with you under our Common Master. I know, however, how far short I have fallen of the standard which I have tried to keep before me. God pardon my omissions and errors."

Finding the necessity of a second Suffragan Bishop in so large and onerous a Diocese, Bishop Ryle brought Dr. Boutflower from the North of England, and the title of Dorking was taken by him. A little over a year ago Bishop Boutflower proceeded to the Mission field as Bishop of South Tokyo, and Bishop Sumner generously relinquished his title in order that it might be used by Dr. Randolph, who was selected to succeed him. Bishop Ryle described it as "a kindly act of renunciation." On his retirement from the Suffragan Bishopric and his Cathedral Stall, the Bishop of Winchester wrote that he was not likely soon to forget how, in the crisis of very severe illness, in the course of three years, "the Bishop came to

his aid, and filled his place better than he, himself, could have filled it."

The last of Bishop Sumner's preferments which he resigned was his residentiary Canonry in 1907. Arrangements were made, however, for him still to reside at his house in the Close, which he had done so much to improve, and here he continued until his death.

Variety of Offices Held and Works Done by the Bishop.

It would be tedious to recapitulate all the offices which Bishop Sumner held during his long ministry. He was a Vice-President of the Bishop of Winchester's Fund — a Vice-President of the Winchester Diocesan Board of Education—a Surrogate for Hampshire—a Member of the Diocesan Mission Council for promoting Parochial Missions in the Diocese—a Member of the Diocesan Board of Missions—a Vice-President of the Church Committee for Church Defence and Church Instruction — an *ex officio* Member of the Council of the Incorporated Clergy Sustentation Fund for the Diocese — late Chairman of the Winchester Diocesan Trustees—a Vice-President of the Diocesan Choral Association—a Vice-President of the Winchester Diocesan Branch of the S.P.G.—and he was interested in many other organizations. Among the multifarious things in which he was concerned was the Winchester Diocesan Guild of Change Ringers, and until his 80th birthday he regularly visited the Cathedral belfry, when a peal was always rung in his honour. In 1888 he acted as Steward of the Natives' Society, and in 1894 he became a Member of the Wolvesey Palace Trust.

In addition to these facts, we should add that in 1869 the Bishop edited and published *Principles at Stake* (Murray), which ran through two editions. In 1876 he

wrote *The Life of Charles Richard Sumner, D.D., Bishop of Winchester*, and in 1881 he edited *Our Holiday in the East* (Hurst & Blackett), written by Mrs. Sumner. He also published sermons, and a *Churchwardens' Manual*, which has already been mentioned, and which is in its fourth edition. After Miss Yonge's death the Bishop was editor of *Mothers in Council*, a periodical of the Mothers' Union.

CHAPTER XV.

Diamond Wedding, July 26, 1908. And Entrance into Rest.

The Diamond Wedding was celebrated by the Bishop and Mrs. Sumner quietly, at their Home in the Close on a bright and joyous Sunday, surrounded by their family. Again there were a large number of telegrams, letters, gifts and tokens of good-will, and on Monday a most beautiful presentation was made to them from Her Majesty the Queen, the Royal Patrons, and the Central Council of the Mothers' Union, together with the Presidents of Dioceses all over the Empire. It was in the form of a handsomely carved three-fold gilt screen, adorned with a lovely copy of Raphael's "Madonna della Seggiola," by Mrs. Tremayne, on the first panel, upon which the following address was inscribed :—

To the Bishop of Guildford and Mrs. Sumner, July 26, 1908.

"The Royal Patrons, and the Members of the Central Council of the Mothers' Union, desire to offer you their sincere congratulations on the occasion of your Diamond Wedding. They rejoice to think that the sixty years of happy married life which have been granted to you have enabled you to see with your own eyes the wonderful results of your labours on behalf of Religion and Morality more especially manifest in the work of the Mothers' Union, founded by Mrs. Sumner in 1876, which now by God's Blessing has grown and prospered until it extends to every part of the British Empire. They pray that the years which remain to you may be blessed, and as fruitful as those which are past, and

they would assure the Bishop and Mrs. Sumner that his name and that of their venerated foundress, will ever be held by them in thankful remembrance.

"'Let the name of them that were honoured be continued in their children!'"

The address was graciously signed by Her Majesty the Queen, Patron of the Mothers' Union, and by the Princesses who have kindly placed themselves at the head of special parts of the work, and whose influence is so greatly valued.

ALEXANDRA
(Her Majesty the Queen),
Patron of the Mothers' Union.

VICTORIA MARY
(H.R.H. Princess of Wales),
Patron of the Mothers' Union in Wales and Cornwall.

HELENA
(H.R.H. Princess Christian),
Patron for London Diocese.

BEATRICE
(H.R.H. Princess Henry of Battenberg),
Patron for the Isle of Wight.

LOUISE MARGARET
(H.R.H. Duchess of Connaught),
Patron for the Army Branches.

HELEN
(H.R.H. Duchess of Albany),
Patron for Winchester Diocese.

The signatures of all Presidents of Dioceses in England, Scotland, Wales, Ireland, and the Colonies were placed below the Royal Signatures, and on the two other panels of the Screen. Each panel was prettily bordered by an illuminated wreath of floral emblems—the Rose, the Shamrock, the Thistle, and the Leek.

"The presentation of the beautiful Screen was made privately (owing to the delicate state of the Bishop's health) by Mrs. Morrell, Member of Central Council, and Mrs. Matthew, Central Secretary, but the writer was permitted to be present, and the scene will ever remain in his mind. It was touching to witness the affection with which the Bishop and Mrs. Sumner regarded each other, and the happiness of their Home. The tenderest chords were swept by Mrs. Sumner's expression of thanks for the gift." It touched them very deeply, for it was so absolutely unexpected, and evidently the suddenness of the presentation and all that it meant to the Bishop and Mrs. Sumner quite overwhelmed them for the moment. It will clearly be seen how impossible it was to express fully in words the pleasure they felt, and yet every one present on that occasion could realise to some extent their deep satisfaction.

The beautiful Screen will remain an heirloom in their family for all time.

Last Days.

Henceforth life in the Home was one quiet sailing onwards as it were along a placid stream to the gates of Eternity, the Bishop being tenderly ministered to by the devoted partner of his joys and sorrows for over sixty years, by his loving children, and by his faithful household. The gradual weakness which no doubt was increased by excessive work, slowly and surely took hold of the Bishop's health in the last few months of his energetic life. He laid down his work in absolute submission to the Will of God, and resigned his public life in the Spirit of his Master—Christ. As long as his health would allow, he was always with his wife at the early Communion on Sunday morning, and when no longer able to attend the Cathedral Services, there were

special Celebrations held in his own house in the Close. His patience, his gratitude for ministrations and his peace of mind were striking to all who lived around him. Shortly before his great increase of weakness, he gave his last blessing to his Wife. On the morning of Thursday, December 9, a celebration was held in his room, and he was able faintly to join in the Creed and in the Confession. That evening a great change took place, and the Dean came and read the Commendatory Prayer. The night was passed in anxious watching, but there was no further change till early on Saturday morning, December 11th, when at 1.45 a.m. with his nearest and dearest by his side, and with the Commendatory Prayer softly prayed, he entered into the Rest that remaineth for the people of God.

The Funeral.

The Funeral took place at Winchester Cathedral on December 16, in weather that was both wintry and gloomy—a depressing contrast to the late Bishop's sunny nature. The tokens of mourning throughout the City, showed the love and veneration in which he was held. The day began with a celebration of the Holy Communion in the Cathedral which was attended by all the family. During the morning a number of exquisite crosses and wreaths were sent from all quarters, and were received by Mrs. Sumner herself. She was greatly touched by these beautiful tributes of affection and reverence, showing by the inscriptions upon them how many personally loved the Bishop as a Father in God, and felt heart to heart with her in the sorrow of the parting.

These floral crosses and wreaths were arranged at the east end of the Choir and around the coffin in the Cathedral, and in fact they filled the whole Chancel and Choir.

Amid every sign of respect and devotion, the dearly-loved Bishop was laid to his rest. The funeral service was fixed for 2.30 o'clock, and at that time the Cathedral was already filled by an immense congregation of people, gathered to pay their last tribute of affection to the memory of one who was part of the history of the Diocese for the past eighty years, and whose influence cannot be properly known or estimated so soon after his death.

From all parts of the large Diocese the Clergy had gathered to join in the last service. The long white-robed procession, headed by the cross-bearer, was followed by the Bishop of Winchester, the Bishop of Gloucester (the Bishop of Rochester was also in the Cathedral, but not in robes), the Dean of Winchester and the Dean of Windsor. The members of the Cathedral Chapter preceded the coffin as it was borne into the Cathedral, followed by the mourners, including a very large number of relations. The Mayor and Corporation, with Lord Northbrook (the High Steward), attended in state, and crowds had assembled outside the Cathedral to show their love to one who had been a friend to many of them.

The service was fully choral and beautifully rendered. The Dean of Winchester read the lesson, after which the hymn "The Saints of God" was impressively sung. Then the Bishop of Gloucester read the prayers. The anthem "Blest are the departed" (Spohr) was profoundly touching; it was exquisitely sung — softly, and with great pathos. The last part of the service in the Cathedral concluded with the hymn "On the Resurrection Morning," while the Bishop of Winchester read the committal prayers with deep feeling at the grave, beneath the shadow of the great Cathedral, and close to the Home where the last twenty years of the Bishop's life had been spent.

It was a very beautiful resting place, and an hour after the funeral the numberless crosses and wreaths sent by loving friends were arranged over and around the grave in the form of a gigantic white cross. As his nearest and dearest stood there in quiet thought and remembrance, the whole calm of the scene spoke of that great love, human and divine, which united them together.

And so our loved one was laid to rest, in sure and certain hope of the Resurrection to Eternal Life; and all who knew and honoured him will remember his zeal and energy in working for his Master, and will pray that they may follow him, even as he followed Christ.

Personal Reminiscences.

No account of Bishop Sumner would be complete without some mention being made of the wonderful courtesy, which was one of the special characteristics so often observed both by his own family and household, and by others who came to the hospitable Home. Many will recall with pleasure how the Bishop delighted in taking his friends round the garden, showing them the flowers (which he was never tired of admiring) or the beautiful view of the Cathedral, and then often taking them to see quaint treasures which he had collected, or beautiful gifts which had been presented to him or to Mrs. Sumner; and never were guests allowed to leave the house without the Bishop accompanying them to the door. After the death of the beloved Bishop a friend wrote: "No one ever showed themselves more friendly than those in the lovely Home at Winchester, where all that is best and highest in Christian life was found in perfection."

All through the months of the Bishop's last illness he was most careful to express his gratitude and thanks to

Mrs. Sumner, and to any who were ministering to him. His one thought was for others, never for himself, and indeed he had so humble an opinion of himself that he always seemed to wonder why people should be "so kind" as he expressed it.

Little children were a special pleasure to him. He seldom passed them in the road without saying some kind, cheery word to them, and many will remember how at the Mothers' Union gatherings in the garden at the Close, he used to go about amongst the mothers, noticing and admiring the little babies and the tiny children who were always ready to come to him and be friendly with him. One of his happiest recollections of later years was when his eldest great grandchild was brought to him as a baby of about nine months old, and sat happily on his knee, stroking his beard and returning the love her great grandfather was showering on her.

The Bishop was a singularly handsome man, and when the snows of a long record of winters had settled upon his head and had whitened his beard, he presented a truly venerable appearance; which, combined with his charm of manner, awakened in the minds of those who met him a profound feeling of admiration and respect.

Another Personal Reminiscence by one who knew the Bishop well.

"In thinking of him one remembers at once his charming personality, his handsome face and figure, his affectionate greeting, and the way he loved to recall familiar jokes associated with members of his family, or with his old friends.

"The number of those who had retained his friendship during his long life had latterly become much lessened by the hand of death, but he always had a kindly greeting for new acquaintances, and enjoyed intercourse with them.

"In earlier days business affairs (at which he excelled) were a real pleasure to him. As years advanced and his mind was more and more engrossed with Church matters, these receded into the background, and his whole life and interest were given to his Episcopal work. Confirmations appealed to him in a special way, and his addresses to the candidates were always fresh and earnest, emphasizing his own conviction that this was one of the most solemn times in a young person's life.

"He allowed himself very little recreation: his favourite holiday was a trip abroad. He and Mrs. Sumner have visited the East and all the southern countries in Europe, and it was a regret to him when advancing years seemed to point to these tours being given up.

"His love of children was always a marked feature in his character, and the way they took to him was a source of genuine pleasure.

"He delighted in scenery and in flowers, though he had no particular botanical knowledge, and to the end of his life his garden was a daily interest to him.

"His punctuality in keeping engagements and in always answering letters by return of post, was valued by those officially connected with him. He was never too busy to put aside his own work and listen to the many who came to him for advice and counsel: his strong common-sense, his knowledge of human nature, and his conciliatory disposition were a help to all who referred to him in their difficulties. He was ever the most humble of men, thinking not at all of himself or his own powers, and only anxious to consecrate everything to His Master's service.

"Of the more private and intimate side of his Home-life we cannot speak here. It was a continual honey

moon with the wife he loved so well, and as years slipped by and he became less able to do public work, he leant increasingly on her who had been his help-mate through a long and a happy life. God has taken him to do work for Him in the great unseen world beyond, but his memory and his example remain with us to cherish and to follow."

CHAPTER XVI.

THE FOLLOWING ARE A FEW FROM AMONG THE MANY LETTERS RECEIVED BY MRS. SUMNER.

The Archbishop of Canterbury:—

Old Palace,
Canterbury,
December 12th, 1909.

My dear Mrs. Sumner,

We received last night the intelligence of your dear Bishop's call to higher ministries than those of earth, and I need not tell you how constantly our thoughts have been going outward *to* you and upward *for* you on this Sunday. What a wonderful life of continuous service to our Master and to His children "from the first day even until now." How our thanksgivings overpower our regrets at losing him for a time. What a bright, strong example he has set to us all for these many many years. My personal experience of his kindness, his tact, his sound judgment, and his deep devotion to the Church's service was continuous for more than thirty years. You know all that we would say, and the tender eagerness of our sympathy. God have you in His keeping.

I am, ever your affectionate,

RANDALL CANTUAR.

The Archbishop of York :—

Bishopthorpe,

December 17th, 1909.

My dear Mrs. Sumner,

So at last the end—or rather, surely, the new beginning—has come, and your dear Husband has passed through death into Life.

Our thoughts of him are full of peace and thanksgiving. We love to think of him at rest. Beginning again at his best—as we knew him. To become the wonderful Best by God's infinite purpose for him. I shall always keep a loving memory of him. He was so kind and fatherly to me in my Portsea days. He instituted me there, and was always a true father and friend to me—truly "a man greatly beloved."

It is when we think of *you* that sorrow comes to us. It must be almost impossible for you to realise that a companionship so close and beautiful, lasting unbroken for so many years, is closed. But, indeed, it cannot be closed. It can only change its conditions and its sphere. It becomes Spiritual. It will soon, we cannot doubt, become Eternal ; yet, a vanishing of the familiar beautiful figure. The silence of the familiar voice must be very hard to bear. Your friends—and among them will be the thousands of English women whom you have helped by word and by living example to realise the Sanctity of Marriage and the beauty of a true Home—sincerely pray that the Holy Spirit Himself may comfort and strengthen and sustain you till your love and companionship is perfected in the true and lasting world.

Yours, in sincerest sympathy,

COSMO EBOR:

The Bishop of London :—

Fulham Palace,

December 19th.

Dear Friend,

The whole world mourns with you, and yet rejoices in the perfection of the married happiness which has ended on earth. But only on earth, for "They sin who tell us Love can die."

I shall be praying for you in your Home, in one sense desolate, but full of a glorious memory and unseen presence.

Yours, in deep sympathy,

A. F. LONDIN.

The Bishop of Wakefield :—

Bishopgarth, Wakefield,

January 28th, 1910.

Dear Mrs. Sumner,

How often have my thoughts and remembrances turned towards your Home since I sent that short telegram of condolence! I can hardly realise that my dear kind friend is gone ; and no words can express the place he had in my heart, or my admiration as well as love for him.

From the first day in Convocation when he called me up, though the youngest member present, to sit at the august table of the Prolocutor, I owe him one long chain of obligations for his perpetual and undeserved kindness. I learned so much from his extraordinarily wise conduct of assemblies, from his clear-sighted rulings, his even-handed justice, and even his sense of humour ; but most of all from his deeply spiritual views of the most ordinary questions. Nothing was unimportant : not even the most intolerable old bores wearied out that splendid patience and courtly forebearance, which helped him to be one of the best Prolocutors in history.

What must that life have been in its earlier years? I only knew the last few: but the vigour had not gone, though it was mellowed and chastened by experience.

How much easier it is to write to you, knowing, as I do, that you will be rejoicing for his sake, that all infirmities are past, and he is in the presence of the Saviour he loved and served so humbly and well.

This needs no kind of reply.

I am, always,
Affectionately and sincerely yours,

G. R. WAKEFIELD.

The Bishop of St. Albans:—

My dear Mrs. Sumner,

There are not very many who can look back as I can to a *whole* life of unbroken friendship with the dear Bishop who has entered into rest. I think the first distinct recollection of my life is your marriage in 1848, when I was not quite four, and now I am sixty-five, and he has entered into rest after an honoured life of eighty-five-and-a-half years.

What a life of unselfish usefulness it has been! I shall never forget what he was to the Diocese during Bishop Thorold's Episcopate in Winchester, with its many difficulties, and just before and after. He was the link that preserved continuity, with a knowledge of the Diocese that no one else had, and a self-control, a thoughtfulness for others, and a wide judgment that the Diocese of Winchester can never forget. It will feel that it owes him a debt that it can never pay.

To him Death has come as the release from weakness and pain, and an entrance into the peace and light and

refreshment of Paradise. God be thanked for the life and the entrance into the higher life.

Ever yours affectionately,

EDGAR ALBAN.

The Bishop of Southampton :—

I am sure the underlying feeling in your heart, deeper even than your present grief, is thankfulness for all the splendid service your husband has been enabled to do, and for all the esteem and love which he won in the hearts of multitudes of people in this Diocese and outside. His name will always be revered and honoured.

The Hon. and Ven. Archdeacon Stanhope :—

The long period of your mutual love and devoted affection, commencing in Rome so many years ago, is over—but those years were passed by George in doing his utmost, aided by the Holy Sprit, to do his duty to God and man, and now that his work is over, you can think of him at rest, safe in the haven where he would be, and this will be your solace. The separation cannot be for long. Speaking for myself, I feel that I have lost one of my oldest and truest friends, one for whom I ever felt the greatest affection and regard, and whose sound judgement I always greatly valued.

Sir William Portal, Bart. :—

Our hearts have been with you in the *fullest* and most affectionate sense of the word during the past month, and, among your many friends, few are able to recognise more completely than myself, the loss which you have sustained. Recollections of the long and intimate friendship existing between your dear Husband and my Parents are before me as I write. Recollections, too, of the kindness and sympathies *always* so readily shewn

to them. Nothing that I can say would adequately express the full and affectionate sympathy which I, and all who belong to me, feel for you in the loss of one so tenderly beloved.

Canon Lucas :—

Aspenden, Shortlands, Kent.

What an unspeakable comfort it must be to you to look back upon the Bishop's eminent career and splendid work in the Great Master's service.

How confident you must be that such a ministry as his can, in no wise, lose its reward. I, who have known and honoured him for more than half a century can sympathise with you in the loneliness with which the temporary severance from such companionship must inevitably oppress you, but I am quite sure that the certainty of the perfect peace into which he has entered, and the bright memories of the many years of your blissful wedded life, must bring with them a joy and consolation far exceeding the pain of parting.

Just as we outsiders must feel that the noble deeds he has done in the Church's cause, the grand example he has left behind him for the imitation of those that shall come after him, are priceless possessions that death and time cannot rob us of. A monument, as Horace says, "Aere perennias."

I could not forbear sending you a line to express my feelings at the removal from us of so venerable and venerated a member of our Cathedral Chapter, and so distinguished an ornament of our Anglican Church.

Canon Martin :—

The Training College, Winchester.

I should like to say how I treasure as a precious memory the inspiring example of the Bishop of Guildford

in his public and private life. His readiness at all times to help and encourage one's work, his unfailing kindness and sympathy in one's joy and sorrow; all these I shall ever bear in grateful remembrance. What Winchester and the Diocese at large owe to him under God cannot be measured; one can but reverently and thankfully say, Praise God's Holy name for such a life.

Canon Stenning :— Overton Rectory, Hants.

As one of the older incumbents in the Diocese, and therefore as one that has cause to feel deeply the debt of gratitude to your husband which this Diocese owes, I write to express to you my sincere sorrow at our loss, and my true sympathy with you in your very great sorrow. It must be a severe blow indeed, one hard to bear. Perhaps the knowledge of the fact that your husband was so greatly beloved and so highly valued by those who know what he has done for this Diocese may be some satisfaction to you, even in this sad time, but the true condolence of all with you may help you to feel how widely your sorrow is shared, and human sympathy does help in dark days. . .

Canon Yarborough :— Romsey,
December 14th, 1909.

I am so sorry that an important engagement prevents me from paying my last tribute of respect to one of the greatest and best men I have ever known.

The Rev. E. Harding Firth, Houghton Rectory, to Mrs. Gore-Browne :—

I know you will let me send a line of sympathy with you all in your great sorrow. There will be in it naturally human sorrow and the deep sense of personal loss, but above it all there will be something of victory and rejoicing for a course well run. There are not many who have made such a mark on the Church of England as your Father and Mother have done.

The Rev. L. R. Whigham :—

The Vicarage, West End, Hants.

If ever a life has been spent right loyally and lovingly for God, His Church, and the Diocese of Winchester—it is the Bishop's. He always seemed to me to be a kind of incarnation of the Diocese; and for those of us who knew and loved him, and revered as truly as we loved him, the Diocese can never be the same.

How truly and consistently kind he was to me I shall and can never forget. The more one grew to know him the more his great personal charms drew one to a hero worship. A real Father in God, and a great link with that other great Bishop of Winchester, our beloved and revered Bishop Harold Browne. And now the two have met again. I trust Winchester Cathedral will overshadow all that is mortal of one of the most devoted of her Bishops. His spirit (God grant it) will ever abide to encourage others in the Ministry to serve the Church and Diocese, as he so long and so faithfully did.

Mr. Whigham adds the following Recollections of some of the Bishop's Confirmations :—

I go back to a March day in the year 1886 in the Old Priory of Christchurch, when the Bishop spoke with great impressiveness to a large number of candidates from the town and country parishes, when he told them of the greatness of their spiritual heritage. The old walls around them, reared by past generations for the honour and glory of God, witnessed for the old Faith—the old truths, and he called on the young people before him to be worthy witnesses for Jesus Christ, for their bodies were the temples of the Holy Ghost, and that as the material stones had stood firm for so many centuries, so too, they were to be built up as lively or living stones for an habitation of God through the Spirit.

The Bishop, on such occasions, always seemed to me to feel deeply the inspiring lessons of an historic past. He gave out to the young soldiers of God's army the encouraging spiritual call to prove themselves worthy of their great ancestry.

Five years later, the Bishop stood on an evening in April in our then unfinished Church of St. Katharine's, Southbourne, and confirmed thirty-five candidates from the parish. I shall never forget how his eye brightened and his head lifted as he heard the stirring and, at confirmations, somewhat unconventional words and tune of "Stand up, stand up for Jesus," as a processional hymn.

It gave him the keynote of one of the most stirring Confirmation charges I ever had the privilege of hearing, and many boys and girls, as well as their parents, will long remember the kind and affectionate manner in which he spoke personally to many of them after the Confirmation. It made the day indeed a red-letter one to many candidates and friends. I think that everyone felt the native dignity of the noble looking Bishop, and at the same time realised that his one desire was to imbue the candidates with an earnest and genuine love for God, and a realisation of their new responsibilities in His service.

From Miss Anderson Morshead to the Bishop's daughter, Mrs. Gore Browne :—

So he has fallen asleep, the dear noble Bishop, and that perfect marriage is severed here ; but it is not ended, even on earth—it remains a vision of beauty and happiness, as a beacon for the "Mothers' Union" and for many more.

It is something to have the memory of such a father to look back upon, so much loved by everyone. No trace of littleness or self-assertion ever. It is an inheritance for

his grandchildren. But I can hardly think of dear Mrs. Sumner without him. Reading over the Evening Psalms to-day, I thought how suitable are the words "Blessed is the man whom Thou choosest and receivest unto Thee; he shall dwell in Thy courts, and shall be satisfied with the pleasures of Thy house."

From the Head Master of the Bishop's School, Chilcombe (Mr. Whitfield):—

The teachers and scholars have desired me to express to you our sincere sympathy in the loss you have experienced, in the person of our dear friend—our beloved Bishop Sumner.

The children, when addressed by the Rector this day, showed by their demeanour their sincere regret that their dear friend and visitor would be no longer able to come with his ever cheery manner and encouraging loving words, which they were always so pleased to welcome.

Both the Bishop and yourself have ever taken the keenest interest in the school and its scholars, who appreciate fully all that has been done for them in providing such a handsome school, where the scholars have tried in return to build up a school character which includes all that our dear late Bishop could desire.

His memory will be ever affectionately remembered, and we tender our respectful sympathy, trusting that you may be comforted in this time of trial by the knowledge of the Bishop's noble life spent in God's Holy Service, and by the sweet message from the Revelation, "Blessed are the dead, which die in the Lord; for they rest from their labours and their works do follow them."

CHAPTER XVII.

SOME OF THE TRIBUTES IN MEMORY OF THE BISHOP BY THE CLERGY OF WINCHESTER.

AT THE WINCHESTER RURIDECANAL CONFERENCE, The Rural Dean (Canon Braithwaite) said :—

"I am sure this Conference could not meet to-day, when the dear Bishop has been taken away from us, without paying a tribute to his memory Bishop Sumner, whilst he was Bishop-Suffragan of the Diocese, did perhaps more for the Diocese than almost anybody else has ever done. First, during the failing days of Bishop Harold Browne, it seemed as if the whole burden of the Diocese was laid upon his shoulders, and the way in which, not being the Bishop of the Diocese, he bore that burden to more than the satisfaction of everybody and the great helpfulness of everybody, is really a thing which will last in the memory of all the men who were in the Diocese at the time as long as they live. His unfailing tact, his courtesy, the wonderful knowledge of the laws and customs of the Church and the Clergy, his accessibility to anybody at any time, his willingness to guide people and to help them, for he became in an extraordinarily short time—but perhaps it was not extraordinary, because men knew him as Archdeacon—the trusted adviser of everybody on every subject, and all through his life he has had the supreme tact and judgment, backed by the great knowledge of both the Diocese and the Church at large. I need not speak here

of his work as Prolocutor of Convocation. We need not really go back so far as to think of him as Archdeacon. If we think of him as Suffragan Bishop, who did such a wonderful work, and remember that he served under three if not four Bishops of Winchester, that will enable us to see something of the work he has done. If we were to come to closer years, without saying a word which would possibly be too personal, we could think of the life he and Mrs. Sumner have set forward before the whole Diocese. The married life and personal life are a model and example, and everyone might very well tread in their footsteps. We are thankful, I am sure, to-day, to pay a tribute to the memory of one of the best servants of God that this Diocese has ever known."

The Cathedral.

Extract from a sermon preached by the Ven. the Archdeacon of Surrey on Sunday, December 12th, 1909:—

The Archdeacon spoke of faith in God as the foundation of Christian life, and said,—"Yesterday God called into Eternal Rest the soul of one who had this child-like trust. Bishop Sumner had done a long and important and varied work for the Church of God, for nearly forty years as a parish priest, winning the confidence and affection of his people, for twenty years as Canon of this Cathedral, for twenty-one years as Bishop It is a splendid record of work faithfully and wisely done. But to-day we think of him most of all as a devout and earnest Christian; it was the goodness of the man that gave to that face and figure its noble bearing. And we think, too, of that perfect Home life of his from which there has gone forth power and inspiration right over our land, and so to-day our prayers go up to God on behalf of her who for over sixty years shared his life and shared

every thought he had, and whom we all love so well. May God's love strengthen and comfort her till that love set her at his side again!"

Christ Church.

The following reference was made at Christ Church on Sunday morning by the Vicar (the Rev. R. B. Miller):—

"I cannot close my sermon this morning without a brief reference to the home-call of the revered Bishop Sumner, who peacefully fell asleep in Jesus yesterday. I cannot attempt to delineate the character of one who spent his days in the public eye, and who was so familiar to everyone in Winchester. But as one thinks of the active, useful life he lived, of his indefatigable labours, so long as health and strength remained, in the behalf of all that concerned people's highest interests; and again of that beautiful Home life which everyone in Winchester was aware of, one can but thank God for the grace which was so richly bestowed upon His servant. If ever it was true of a man that he had lived so as to be missed, I think we shall agree that it is true of Bishop Sumner. Wherever he was known he secured not merely respect and reverence, but real affection, and it will be long before the memory of one so beloved and honoured will die out, or his influence cease to be felt. But all this only makes one realise the more what a blow has fallen upon her who has spent sixty years of happy married life with him. Everyone knows something of what that life of theirs was, and now that the separation has come, surely all our hearts go out to her in her darkened hours with intense sympathy. Let us remember her in our prayers constantly, and ask that she may know, at this time of sore trial, the consolations of God, and that the Advent hope may become more real to her than ever before, bringing, as it does, the certainty of the everlasting reunion in the kingdom of God."

St. Paul's.

At the close of his sermon on Sunday evening at St. Paul's Church, the Rector (the Rev. C. H. Gould) remarked that within the next few days there would be laid to rest beneath the shadow of the great Cathedral which he loved, a revered and venerable Bishop who had been of "set purpose" in the service of the Lord, not bending before the blasts of popular opinion, but ever upholding the sacred cause of religious education, a man who had been a prophet of the Lord in the solemn and deep earnestness which marked his Confirmation addresses and sermons, a prophet of the Lord in declaring the value of a Christian home, and of pure family life and love in these days when such things are held light by many. His life's work was done. He would be laid to rest "In sure and certain hope of the Resurrection to eternal life through Jesus Christ our Lord."

St. Peter, Chesil.

At St. Peter, Chesil, the Rector (the Rev. A. H. Etty), before his sermon at the morning service, remarked on the death of Bishop Sumner. He spoke of him as a friend of the whole Diocese, and especially of the City of Winchester and every parish in it. The memory of the late Bishop would be very dear to them especially, because of his building and gift of the schools at Highcliffe, to which most of the children of that parish went. Their hearts would go forth in sympathy to Mrs. Sumner, his partner in so long a life of usefulness and devotion, and they would all hope that she might be spared for many years to carry on her great work in connection with the Mothers' Union. He invited them to be present in thought on Thursday at the funeral, at which he himself would represent the parish, and to say then "may he rest in peace, and God's light be shed upon him, Amen."

All Saints' Church.

Preaching in the morning at All Saints' Church from the text: "It is required in a steward that a man be found faithful" (1 *Cor.* iv, 2), the Rev. G. T. Andrewes (Rector) said:—

"These words come to us with force to-day, as our minds are full of a steward who has indeed been faithful. I speak of one who by example and precept, by hard work and sound judgment, has earned the title of a faithful steward, and who yesterday was called to his rest full of years and honour. The example of Bishop Sumner, one of the chief pastors of our Church, both to Clergy and Laity, should be lasting. Here in this parish the older residents know what he has done. From the day he inducted me to the living until the last time I saw him, when his health had departed, he was a constant help to me and to this parish. The intense interest in the schools, which, as you know, he built, the interest in this church, which he consecrated and often preached in, makes us specially love him. But what he did for us he also did for the Diocese. In this city he took a strong lead in Church education. He was never so busy (even when the cares of the whole Diocese fell on him after Bishop Thorold's death) as to put off a religious education matter for a single day. As Archdeacon he was a kind friend, one who generously praised all that was good; but who when occasion required would speak words of rebuke with that kind firmness that a father in God should have. As a business man he was wonderful. Letters were always answered immediately unless, indeed, he at once walked off to see how he could help. It must be thirty or more times that I have written to him about education or some important matter, and within a few hours have had him come to settle it in person. As Prolocutor of Convocation he did great service to the

Church at large. As a kind friend we all mourn for him, and yet rejoice that it has pleased God to deliver His servant out of the trials of this world. He was a typical steward of the mysteries of God. But we have not only to look back ; let us pray for and make use of the stewards of the mysteries of God that at Christ's second coming to judge the world we may be found an acceptable people in His sight."

After the sermon the hymn, "Let Saints on Earth," was sung. The clergy, choir, and whole congregation remained standing in their places after the service while Mr. S. Gibson played the "Dead March" from Saul.

Holy Trinity Church.

Extract from a Sermon preached on Sunday evening, the day after Bishop Sumner's death, by the Rev. R. Alexander :—

"An event has taken place which, though we have been expecting it, has touched us deeply. Need I say that I refer to the death of Bishop Sumner? Perhaps it is hardly becoming for one who, till quite lately, only knew him by repute as one who had long borne a great name so nobly and with such grace, to speak about him. But I feel you would like some mention to be made of him from this pulpit on this day, when in so many churches his name and memory are being honoured.

"For over fifty years he was indeed one of the pillars and supports of the Church of God in this Diocese. What the Church in the Diocese of Winchester owes to Bishop Sumner only the great day of the unveiling of all secrets will reveal. But it is to such beautiful characters and to such fruitful lives that we owe, under God, so much upon which we lean and depend, so much that makes the world a place of joyfulness and hope. . . . . .

"And let us not forget in our prayers her who has for so many years been his joy and his pride and his inspiration in all his work, that God may uphold her in this hour of sadness and make her bright and serene, faithfully to triumph over the weakness of nature, and by His grace preserve her to continue for many days the great work that she has for so long been doing for our country and its Home life."

St. Lawrence.

Before commencing his sermon, the Rev. B. Leonard-Williams referred briefly to the loss the Church had sustained in the death of Bishop Sumner. He said,—"The toll of her sons had been heavy in this Diocese during the past year, and in mourning the Bishop, the Church lays to rest one of her most able and diligent workers. There is no need for me to eulogise the late Bishop, because he was so very well known in Winchester, and endeared himself to all who came in contact with him by his kind feelings and ready sympathy. For many years he worked with great zeal and love for the Church and his Master, and the field of his labour was a very large one. And now when the end of his working day has come we pray that God has given him that eternal rest to which he eloquently and earnestly pointed so many during his lifetime. And I also wish to express the deep feelings of sympathy I am sure we all feel for Mrs. Sumner at this time. In her own words the Bishop was her counsellor and guide in all her noble and stupendous task of the Mothers' Union work. And in their united and devoted lives was seen the living example of all they so eagerly strove to teach others. Mrs. Sumner has to bear a heavy burden, and I ask your deep and earnest prayers for her, that God will grant her His grace, in which strength alone she can bear her burden and support her grief."

Old Alresford.

The news of the death of the Right Rev. George Henry Sumner, D.D., formerly Bishop-Suffragan of Guildford, was received here with great sorrow, and especially by the older inhabitants. For thirty-five years, from 1850 onwards, he laboured as Rector of Old Alresford, and the thoroughness and faithfulness of his ministry will always remain in the memory of those who knew him. It was only natural, therefore, that due reference was made to the sad event in the Parish Church on Sunday. Preaching at the evening service, the Rev. J. T. Jenkins made feeling allusion in these words:

"My brethren, it would ill befit me, as a minister of Christ, and as Curate of the Parish of Old Alresford, to allow this day to pass without an allusion to the passing away of one whose life has been a very notable one. It has pleased Almighty God to remove from this earth of ours one whose pastoral duties are so well known to a great many in this parish. I mean, of course, the late Bishop Sumner, who was formerly Rector here. You in this parish are in the proud position to remember his good works and his long labour of love, whereas it has only been my privilege to know him slightly. There are many in this parish, I feel sure, to whom he has been a great comfort and the means of sanctifying hearts. There are many again, both alive and departed, who owe him a deep debt of gratitude for kindness and constant loving attention in sickness and in health. You cannot but think deeply of all the kindness, zeal, and patience, and love which he showed during the long period of thirty-five years when he ministered among you, giving you at all times of his best. And I know from his very words which he uttered to me about six weeks or more ago, that the time he spent at Old Alresford was the happiest of his life, and during the long interval that elapsed since his rectorship he had cherished a never-failing love and regard for his old parish. Here

in Old Alresford he laboured for thirty-five years. Here he watched over your souls as one who was deeply conscious of his responsibilities. In this sacred building he proclaimed the Gospel of Jesus, the Gospel of peace, through Christ, over that long period. To him time is no more. Angels have now welcomed him as another inheritor of that Crown of Glory that fadeth not away. To her who mourns, to her who was equally as well known by you, our hearts must go out in deepest sympathy. May she and others who mourn ever remember those comforting words, 'Sorrow not as those who have no hope, for if we believe that Jesus Christ died and rose again, even so them also that sleep in Jesus will God bring with Him.'"

The flag was flown at half-mast on the church tower, and "O rest in the Lord" (*Mendelssohn*) was played as the outgoing voluntary after Matins. At the close of Evensong the hymn, "Peace, perfect peace" was feelingly sung, and the choir and congregation remained standing whilst the "Dead March" (*Haudel*) was played by the organist.

FROM THE "DIOCESAN CHRONICLE."

The Bishop of Winchester wrote as follows:—

"Bishop Sumner spent a long, happy, useful, and honoured ministry in the Diocese of Winchester. In his public work, in his pastoral duties, and in the privileges of Home life, he was blessed, as it always seemed to me, with a wonderful measure of true happiness. To the wisdom of his mind, and to the unselfishness of his character, there were added the radiance of a loving and joyful temperament and the vigour of a strong and healthy constitution. His work for the Church of Christ will abide in grateful recollection. And to Mrs. Sumner, whose great work both in the inception and in the development of the Mothers' Union he so profoundly shared, we unite, from every quarter of our Diocese, in tendering our respectful and affectionate sympathy."

In Memoriam.

George Henry Sumner, Bishop.

Seldom has it fallen to any man to occupy such a conspicuous position in the Diocese for well nigh sixty years, as was that held by Bishop Sumner, who, on December 11th, entered into his rest at the ripe age of eighty-five.

Those whose years enable them to look back to the Bishop's early life as Rector of Old Alresford, to which he was appointed in 1850, will remember him as the active Parish Priest, the simple and impressive Preacher, the constant teacher of the Scripture lessons in the National School, the diligent visitor who had a most intimate knowledge of his people, the trusted counsellor and friend to whom they brought all their troubles, confident of sympathy and help. During his incumbency, which covered thirty-five years, he greatly improved the Parish Church, largely at his own expense; he built an excellent reading room for the villagers; he enlarged the parish cottages so that none should be without proper bedroom accommodation, an example which he urged the other owners of cottage property to follow, showing thus in early days how strongly he and Mrs. Sumner felt the importance of improving the Home life of the cottagers—a feeling which eventually led to the founding of the "Mothers' Union."

But while thus indefatigable in his attention to his Parochial work, he at the same time took an active and leading part in various Diocesan organisations, especially in connection with Elementary Education, and with the Training College, of which he was the first Secretary and Treasurer, a post which he held for seventeen years, during which time the present buildings were erected. He was chaplain to his uncle, the Archbishop of Canterbury, and

also to his father, the Bishop of Winchester, until the latter's resignation of the See in 1869, in which capacity he gained a wide knowledge of the Diocese and its Clergy. He was Rural Dean for nearly thirty years, Proctor in Convocation for the Archdeaconry of Winchester from 1866, and Hon. Canon from 1873.

The unique experience which he had thus gained, during thirty-five years, both of Parochial and Diocesan life, and also of the wider interests of the Church in Convocation, admirably fitted him for the higher offices to which he was called in quick succession.

In 1884, on the death of Archdeacon Jacob, he was appointed Archdeacon of Winchester; in 1885, Residentiary Canon; in 1886, Prolocutor of the Lower House of Convocation of Canterbury; and in 1888, Bishop-Suffragan of Guildford;—appointments which met with universal approval.

As Archdeacon he will long be remembered as one who spared no trouble to make himself thoroughly acquainted with the circumstances of the Parishes in his Archdeaconry; who had a consummate knowledge of Church Law; who was ever ready to help the Clergy and Churchwardens who came to him for advice; who settled many a point of difference by the exercise of unusual tact and common-sense, and who did his utmost to promote hearty co-operation between the Clergy and the Laity in the work of the Church. The estimate that had been formed of his work as Archdeacon is clearly shown in the following words from an address which was presented to him on his resignation of that office, signed by nearly a thousand of the Clergy and Churchwardens of Hampshire:—

"We desire to make this formal recognition of the wisdom and assiduity with which you have discharged the important duties attaching to your office. We have always found in you the utmost

readiness to help us whenever we have had occasion to consult you, and all your intercourse with us has been marked with Christian courtesy. You have possessed the confidence of all the Bishops who, during the tenure of your office, have successively presided over the Diocese, and we are thankful that they have been assisted by so efficient an Archdeacon."

On the same occasion the present Archbishop of York (then Vicar of Portsea) remarked that the Bishop in his attitude towards the younger Clergy "combined the wisdom and guidance of the father with the sympathy and large-heartedness of the brother";—words which most truly expressed his conduct, as none can testify more fully than those who had the privilege and happiness of acting as Curates of his Parish.

As Bishop-Suffragan, he served under four bishops as their trusted counsellor and helper, welcomed wherever he went either for Confirmations or for other functions. During the closing years of the episcopate of Bishop Harold Browne and during the early years of Bishop Thorold's tenure of the See, when the latter was for a time incapacitated through serious illness, Bishop Sumner bore almost the whole burden of the Diocese; again, on Bishop Thorold's death, he had to take the reins of government until the coming of Bishop Randall Davidson; and once more, on the promotion of Bishop Randall Davidson to Canterbury, which occurred almost at the same time as the death of Dean Stephens and of Bishop Lyttelton, he was called upon to bear the responsibility not only of the Diocese, but also of the Cathedral, of which he was then the Senior Canon. When, shortly after this, the Archbishop was presented with an address by Bishop Sumner on behalf of the greater Chapter, he, in his reply, paid the following high tribute to the Bishop's work. Speaking of the continuity of life and work in the Church of England, he said that "they had an embodiment of that in the

person of his friend, the Bishop of Guildford. If they wanted to realise what were the characteristic features of the Diocese which they all loved, they turned to him who, from his boyhood onwards, had served it as no other man had served it, in almost every position which he could hold within it, and certainly not least in being the supporter, guide, counsellor, and friend of five successive bishops in the See of Winchester."

When the Bishop resigned the office of Suffragan Bishop in 1909, an address, signed by over 700 of the Clergy, was presented to him, and from that address we give the following extract, which shows how greatly his work had been valued by the Clergy:—

"We feel that it would be impossible for us to speak too warmly of the thoughtful kindness and consideration which you have invariably shown towards the parochial clergy, and to thank you sufficiently for the excellent and practical warnings, encouragements, and fatherly counsels which you have addressed to our candidates for confirmation."

In the year 1866 he was first elected as Proctor in Convocation for the Clergy of the Archdeaconry of Winchester, and he continued to be their representative till 1884, when he became entitled to a seat as Archdeacon. In 1886 he was elected Prolocutor in succession to Lord Alwyne Compton, an office which he held for thirteen years, and in which he was distinguished for his business habits, his wide knowledge of men and affairs, his perfect acquaintance with the procedure of the House, his tact and impartiality, and his firm but courteous control of the debates. On his resignation of the post of Prolocutor, he still held a seat in Convocation as Representative of the Chapter until 1906, and was therefore a member of that body for no less than forty years.

Since 1885 his Home was in the Close, in Winchester, and there he identified himself most fully with the life of

the city, ever ready to take part in all movements for the public good, and to show his sympathy and goodwill to his neighbours. Especially will he be remembered for his work in connection with the elementary schools of the city. When Winchester was face to face with an educational crisis in 1890, through his influence and indefatigable labours a Voluntary Schools Association was formed in which he secured the cordial co-operation of Churchmen, Roman Catholics, and Nonconformists. A voluntary rate was levied, out of which sums were apportioned to the various schools in proportion to their requirements by a joint committee, over which the Bishop presided with perfect tact. By this arrangement, and by his generously providing new school buildings at Highcliffe at a cost of £2000, a School Board was avoided, and the various voluntary schools supported until the Act of 1902 rendered such an association no longer necessary.

Another remarkable feature of Bishop Sumner's work was the important part which he took in assisting Mrs. Sumner in the foundation and management of the Mothers' Union. Beginning on a very small scale in their Hampshire parish, the Union has become a world-wide organisation, and throughout its life the Bishop was its constant adviser and counsellor. At his own expense he started a Magazine to further the objects of the Union, and after the death of Miss Charlotte Yonge, its first Editor, he took the management into his own hands, and continued to direct it until failing strength compelled him to relinquish the work some eighteen months ago. It has been said that "the remarkable success of the movement may, perhaps, be found in the purity of its source." And all who know anything of the Home life of the Bishop and Mrs. Sumner will appreciate the saying, knowing what inspiration has gone forth from their enthusiasm and purity of motive,

backed by the beautiful example of an exceptionally happy and united married life. The occasion of their golden and their diamond wedding days called forth expressions of regard and affection from far and near, from high and low, which will be treasured heirlooms in the family, showing as they did how greatly their work has been appreciated and their example valued.

The scene in Winchester on December 16th, when the Bishop's body was laid to rest under the shadow of the Cathedral which he loved so well, is still fresh in our minds. The presence in the Cathedral not only of a large body of Clergy from all parts of the Diocese, but of the Mayor and Corporation, and a great number of the residents of the City and of other friends, and the tokens of mourning throughout the city, were eloquent testimonies to the love and veneration which he had won.

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